Evangelical Christendom

"Known Unto God are all His Works from the Beginning of the World."

March-April, 1940

God's Power to Deliver —A Retrospect and Call to Prayer

WHAT God did in the last war is the wonder chapter of history and proves that He does move "in a mysterious way His wonders to perform." And also that He makes the wrath of man to praise Him. In the darkest hour of the war someone said to King George of England, "How will it ever end?" King George prayerfully replied, "God will have to work a miracle." He did.

"Lord God of hosts, whose Almighty hand
Dominion holds on sea and land,
In peace and war Thy will we see
Shaping the larger liberty.
Nations may rise and nations fall,
Thy changeless purpose rules them all."

That is the answer. Because God is the God that doest wonders among nations is why Germany had the war won seven times and then lost it.

Hath the Wind a Father?

1. It was at four o'clock on the afternoon of April 22nd, 1915, that the Germans at Ypres turned loose for the first time their deadly poisonous gas on the Allies. It was all unexpected, and the Allied armies, all unprotected, fell in wind-rows. They were piled up like bloated cord-wood. All Germany now needed to do was to march through, take the English Channel, and the world was hers. Then, why didn't she do it? And why was this particular time selected to turn loose the gas? It was not the military but the meteorological authorities that fixed the hour. Dr. Schmaus, the head of the Meteorological Department, announced to the German general in charge that the direction of the winds was fixed and settled for thirty-six hours to come, and they would carry the gas far out over the Allies' lines. *So the gas was turned loose—when, all of a sudden, it whirled and flung itself back over the German army.* And the Germans gasping, strangling, staggered by the thousands to their deaths. Dr. Schmaus, in his official report, said, "In forty years of meteorological records of the German government the wind never acted so peculiarly before." And the doubly strange and striking thing was that the wind whirled in only a small area.

Columbus' sails were set straight for the New Jersey coast. The wind tugged and tugged southward. The sailors said, "Admiral, see the wind. Follow the wind." And he turned the prow southward and landed in the West Indies. As a result, that southland was settled by the Latin and Catholic, and God saved this land to the Puritan and Protestant. Who sent that wind? God! Who sent the wind at Ypres? God!

A Book which most people call the Bible, which can well be called the "Encyclopedia Universalis," raises by implication a most interesting question—"Hath the wind a father?" Who sends the wind?

What saith the "Encyclopedia"? "He made a great wind to pass over." "Jehovah blew with a great wind." "He walketh on the wings of the wind." "Awake, north

wind, awake and blow." In the story of Jonah we read, "And Jehovah prepared a vehement wind." "Where is the factory where the winds are made?" "He bringeth the wind out of His treasury." That is the manufactory. *A hundred and sixteen times the Bible tells of God's doings and dealings with the wind.*

Hath the Rain a Father?

2. We have come to the darkest June of the war. Austria and Germany have swept down the Alps to swallow Italy. Just before them lies Venice. Venice is the heart of Italy. To have taken Venice at the time would not only have broken the heart of Italy but the Central Powers would easily have taken Florence, Rome, Naples, Milan, Italy. If, at that crucial hour, Italy had fallen, the Allies would have lost. All there was between the Central Powers and victory was the Piave river. The Piave is a slow, sluggish stream that sleeps itself away one hundred and twenty-five miles to the sea. The banks are so flat that it is easy to fling over bridges or cross by boats. The Austrians and Germans poured over by the tens of thousands. They took no food for the granaries of Italy are just ahead. Every soldier carried an empty chest. There were automobile trucks by the score to bring back the loot. They are now within six and one-half miles of Venice. The sky is red with the flame of their victory and the air is rent with their shouts, when, all of a sudden, out of what had been a dead and dry sky an hour ago, there bursts a Niagara. And in an hour the Piave was a racing, roaring, mad wide sea, sweeping before it boats, bridges, trees, soldiers—whole battalions of Austrians and Germans were swept to the sea. The Austrian and German soldiers were cut off without supplies, a great terror seized them, and the Italians captured or killed more than forty thousand of them. General Foch said, "General Diaz did his best." What would his best have amounted to without God's best? General Diaz recognised this, when, sobbing, he said, "Deus fecit"—God did it.

Napoleon will fight the battle of Waterloo at six o'clock in the morning, and by two o'clock all will be over. And it would have been, for Wellington could not win without Blucher, and Blucher could not arrive until five o'clock. But Napoleon did not fight the battle of Waterloo at six o'clock, nor seven, nor eight, nor nine, nor ten, nor eleven. For all the night God stilled His rain down through the sieve of the skies and the ground was so soft Napoleon could not use his artillery, and he could not win the battle without artillery. And Blucher came at five o'clock, and Napoleon lost. Who sent the rain at Waterloo? Who sent the rain at the Piave?

Job asks a very interesting question, "Hath the rain a father?" And the book says, "*Jehovah caused it to rain grievously upon the earth.*" "And Jehovah sent thunder, lightning, and rain." "He maketh a deluge of rain." "The Lord God sendeth torrents of rain." *One hundred and two times the Bible speaks of God's doings and dealings with the rain—His rain.*

Napoleon was right. "God is on the side of the heaviest battalions." Only Napoleon forgot that God stables His battalions in the skies. Napoleon with half a million picked soldiers of France started for Moscow. He will have Russia and the world. All of a sudden a snowflake kisses Napoleon's cheek. He laughs and brushes it off. And then a dozen snowflakes. Napoleon laughs again, but not so loud. And then handfuls of snowflakes, armfuls—avalanches of snowflakes. And the men and horses flounder and rear and plunge and sink and die, beneath a mountain of snowflakes, and half a million French soldiers lie frozen on the plains of Russia, and Napoleon lost. Who sent that snow? "He scattered the hoar frost." "He sendeth the snow." "Hath the snow a father?" "He sendeth fire, hail, and snow." "Rain cometh down, and snow from heaven." God snatches the door of the skies and the earth is buried. Napoleon was right. God is on the side of the heaviest battalions, but *God's battalions are stabled in the skies*, and Napoleon lost. He forgot the sky battalion. Likewise, Germany.

Hath the Sea a Father?

3. November 17th, 1917. The German submarine strength is at high tide. Night and day for ten months they have been turning them out. They have enough submarines now to sweep the seas of American ships and soldiers. It is done. The war is won. The Berlin papers of those weeks gloated over the winning of the war by the submarine, when lo, the seas rolled and raged and would not cease, and the submarines, unable to return to their bases because of the fury of the seas.

were forced to come to the surface and were captured or sunk—*and the back of the German submarine warfare was broken*, and *Germany lost.*

In 1588 the Spanish Armada sallied forth from Spain—twenty-nine great ships and thousands of sailors and soldiers, to swallow England and wipe Anglo-Saxon civilization off the world. The Armada now lies just off the coast of England, waiting for the dawn of the morrow and the deed will be done; when such a storm as never struck those shores before or since seized the twenty-nine ships and shivered them to splinters, and the next morning the proud Spanish Armada was but floating wreckage and dead men.

"The sea rose by reason of a great wind that blew." "He causeth the sea to rise and swallow them." "He maketh them afraid with His storm." "Thou breakest the ships of Tarshish." "Thou terrifieth them at sea." "The Lord God hath His way in the whirlwind." *Two hundred and nineteen times the Bible tells of God's doings and dealings with his storms at sea.*

Hath the rain a father? Hath the snow a father? Hath the wind a father? Hath the seas a father? "He holdeth the seas in the hollow of His hand." He turned His hand and spilt them on Germany, and Germany lost.

God Rules

4. *It is September 6th*, 1914—one month after the war began. The Germans are in sight of Paris. The Kaiser, from yon hill, through his glass, can plainly see the Eiffel Tower. The French have but eight hours' ammunition. The orders are already given—"When the last round is fired, every man take to his heels." The archives of the Government have been removed from Paris southward, and the women and children have been taken out by the thousands. Eight hours and the war is done and the world is won—only eight hours—when, all of a sudden, the Germans ceased firing, and did not begin again for forty-seven hours. General Gallienny commandeered every taxicab, automobile, carriage, cart, wheel-barrow—everything that had wheels—in Paris and rushed munitions and men to the front. When after forty-seven hours the Germans began firing again, they met with such fury that they were pounded back, and never in four years were the Germans so near Paris again. Generals Von Kluck, Hausen, and Beulow—German generals in charge—in their official report said they did not know why they ceased firing! Only eight hours and the world is Germany's, and the Germans cease firing and do not know why! The Bible answers that: "So far shalt thou come, and no farther."

When Napoleon all but has Waterloo won, he cries, "Oh, why doesn't Grouchy come?" Grouchy? He lay off yonder with thirty-five thousand of the picked soldiers of France. Napoleon sent him an urgent message to come. True, the messenger was captured and Grouchy never received the message, but for hours he heard the bombardment and knew that the battle was on, and yet did not move. His officers and generals begged him to go, pleaded with him, besought him with tears, threatened him, but he did not move. He was twice tried by the French Council of War, and he was charged with having deliberately betrayed France and Napoleon. He denied it. He said he was a true Frenchman and was loyal to Napoleon, but he could not explain why he didn't go. I know. God is the answer.

And the German generals say they do not know why they ceased firing for forty-seven hours. The Bible answers. "Thus saith the Lord concerning this wicked king, He shall not come into this city. By the way that he came, by the same way shall he return. He shall not come into this city, saith the Lord, for I will defend this city to save it." And Germany lost.

He Giveth Seedtime and Harvest

5. *By the spring of* 1917 *the German scientists had solved the problem of growing food and grain, and perfected it as it had never before been perfected in the history of the world.* They announced that Germany would have the potato crop of all time; that they had put in each potato hill that which would kill every enemy of the potato under ground and above ground. And how the potatoes of Germany grew. When those uncounted acres and miles were in blossom, lo, a blight theretofore unknown swept over the potato fields of Germany, and in a day they were scorched, scabbed, shrivelled as though fire-swept, and hungry Germany learned the bitter truth uttered by Napoleon, "An army travels on its belly, and will not travel when the belly is empty."

A mutiny broke loose in the army that forced the abdication of the Kaiser and brought the armistice. *Ludendorff in his history of the war, says that it was the failure of the potato crop of* 1917 *that lost Germany the war.*

That same spring, though he started with the coldest and wettest spring for years, nevertheless we raised such a bumper crop of potatoes, and wheat, and everything, that we were able to feed ourselves and the Allies. Verily "He giveth seedtime and harvest." "He sendeth the early and the latter rains," and also the blight. One of the plagues of Egypt spread death to the growing crops. The record is, "And there remained not any green thing throughout the land of Egypt." It is according to the Book: "There shall be neither earing nor harvest." "I will make their harvest a heap of ruin and they shall beg in the harvest." And Germany cried in the very words of Scripture, "The harvest is passed, the summer is ended, and we are not saved." The Book speaks of God as a God who forgetteth not. "He is the same yesterday, to-day, and for ever." And Germany lost because God is the God of the seedtime and the harvest.

"He Maketh the Clouds His Chariot"

6. *The world recognised that Germany was superior in the air, and yet the world knows, and Germany conceded, that she was worsted in the air the last few months of the war.* The head of the aerial service explained this by saying: "The Allies did not have superior airships nor fighters, but it was the accursed clouds that defeated us. Nearly every time when we had a bevy of the enemy's ships in a pocket ready to take them, one of those accursed clouds would be hanging handy by and would envelop them as thick as a blanket, and the devil himself could'nt find them, and they would escape at their leisure. It was the accursed clouds that did it." He spoke by the records. "My clouds shall curse them in that day, saith the Lord." Many of our boys who were in the air service report the same thing—"that just when they were in a tight corner a cloud, coming from nobody knew where, canopied them, cloaked them as a tent." "A cloud came upon them to hide them." "The Lord hath covered His with a cloud."

When the children of Israel were caught with the sea on the left side, the high mountains on the right, and the army of Pharoah behind them—every way closed up—they cried mightily to God, and God dropped a thick cloud between them, which to the Egyptians was a black wall, but to the Israelites was like an "aurora borealis." All the night the Israelites by the light of that cloud beheld Jehovah with His spade divinely made, digging, throwing up the waters till He had uncovered the pavement of the sea, and the children of Israel passed through dry-shod, while all the time the Egyptians battered their heads against the wall of that cloud. "A cloud came between them." "He commandeth the clouds." "The Lord rideth upon the clouds." "The clouds are His." "The clouds are the dust of His feet." "He maketh the clouds His chariot." *One hundred and sixty-two times the Bible speaks of God's doings and dealings with the clouds. Germany was beaten on the sea, beaten on the land, and beaten in the air, because, "Behold the sea, the earth, and the sky, they are Mine, saith the Lord."* Germany ventured on the wrong reserves and lost.

"The Fool hath said 'No God!'"

7. *"Those that the Gods would destroy they first make mad."* In those early days of the war Germany could easily have cut through to the Channel ports and had England at her mercy. But blinded and maddened like a mad and blind bull the Germans struck for Paris. They never reached Paris and they never reached the Channel ports, later to do which they paid the price of nearly two million men; for Germany knew she must have the ports of the English Channel to win the war. Six weeks after she began the war she might have possessed every foot of the channel, but mad and blinded she plunged Paris-ward, for the Kaiser must have his "Christmas dinner in Paris." The only possible explanation is—Germany was mad. "Let them alone," saith the Lord. "They are the blind leading the blind, and if the blind lead the blind they shall both fall in the ditch." Mad and blinded, she struck for Paris and that gave England time to get between the Channel and the enemy, and there she stood for four long years with her back to the wall, and Germany lost.

The armistice happened at the eleventh hour of the eleventh day of the eleventh month, 1918. *The eleventh verse of the eleventh chapter of the eleventh book of the Bible is at least more than suggestive—*

"Forasmuch as this is done of thee, O king, and thou hast not kept my covenants and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servants." (1 Kings xi, 11). *If ever that was done to any nation and any ruler, it was done to Germany and the Kaiser.*

Through the battle of Marathon, 490 B.C., God settled that Grecian civilisation should not go under the heel of barbaric Persia. Through the battle of Tours, A.D. 732, God settled that Europe should be Christian rather than Saracen. Through the battle of Hastings 1066, God settled that Anglo-Saxon civilisation should not perish from the earth. Through the battle of Waterloo, 1815, God settled that Europe should not become the slave of a military despot. Through the battle of Getysburg, 1863, God settled that America should no longer continue half-slave and half-free—but all free. Through the Great War, 1914-18, God settled that the hands of the clock of civilisation should not be turned back a thousand years by the bloody hand of the Hun.

Germany's doom was sounded when she turned from Christ to Krupp, from the Cross of Calvary to the iron cross.

The Cross points the only way out for the nations. *It is Christ or chaos for the world.* "Vox populi, vox Dei? " No, never! That is the rock on which Germany was wrecked. It is " Vox Dis, vox populi! " the voice of God is the voice of the people.

And now we are in the age of democracy. There is no more hope of a democracy than of an autocracy, save as it is founded on theocracy. Before all, behind all, beneath all—God. The Government must be upon His shoulder.

E. ELMSWORTH HELMS.

GOD—AND THE WAR
The Call to United Prayer

The Central London Meetings
(as arranged during the War of 1914-18)

ARE BEING RESUMED

The First Meeting will take place at

THE CENTRAL HALL, WESTMINSTER
(kindly lent for the occasion)

ON TUESDAY, APRIL 9th, at 3 p.m.

No Tickets will be issued. Your presence is a matter of National interest and service. Please make the Meeting known to others.

Headquarters Notes

94th Annual Meeting.—The Ninety-fourth Annual Public Meeting of the Alliance will take place (D.V.) on Wednesday, May 8th, at 3 p.m. in the York Room, Caxton Hall, Westminster. We hope our friends within reach of London will note this day and date so as to be present with us to hear accounts of the work of the Alliance, and to further commend to God its responsible work at home and overseas. No tickets will be issued. The Annual Meeting is open to all alike under the Alliance motto, "Unum corpus sumus in Christo."

The ordinary general meeting of members (only) of the British organisation, for the transaction of formal business in accordance with article twenty-one of our Articles of Association (the Alliance being an incorporated body), will take place at the registered offices, 19, Russell Square, London, W.C.1, on Thursday, April 25th, at 12 noon, to receive and adopt the report of the Council, and of the auditors, for the year ending March 31st, 1939; to re-elect the vice-presidents and the general and executive councils, and to transact any other ordinary business of the Association. Any member of the Alliance is welcome at this statutory meeting provided their subscription is not in arrear for the year previous to the meeting.

War Prayer Meetings.—The following communication has been circulated to the Press. It is hoped to commence the meetings it announces on Tuesday, April 9th, and to continue them monthly on the second Tuesday of each month (August excepted).

"Prayer and the War."

"I shall be grateful if you will allow me to announce that with the approval of the Archbishops of Canterbury and York, the leaders of the Free Churches, Missionary and philanthropic bodies, the War Prayer Meetings, as arranged during the Great War of 1914-18, are to be resumed on April 9th.

"It is hoped that these gatherings will become a central meeting ground for this high national service, and for all who, without sectarian bias, have the interests of the nation and empire at heart, and seek spiritual revival and rearmament through Prayer.

"May I ask that you will allow me further to draw attention to a striking poster which has been issued entitled 'Prayer for Victory,' and on which the following words of a great General of the British Army are reproduced:—'It is only when the whole empire unites in prayer as well as in work that we can look forward with confidence to a successful conclusion of this tragic war, and to a just and righteous peace.' Copies of this poster and further particulars concerning the War Prayer Meetings can be obtained on application to the General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1."

Universal Week of Prayer.—We draw attention to the selected reports on other pages, and express regret that owing to paper restrictions we are unable to print the usual home reports, and only a very small number of foreign. The story is the same all round the world, and the Week of Prayer has been heartily taken up, we believe even in enemy countries. This is as it should be. God is the judge. An outstanding feature of the home observance has been the response of Lord Mayors and Mayors to the suggestion that they should arrange a civic gathering for prayer in unison with the Week of Prayer. Some remarkable gatherings transpired, and we thank all concerned for this splendid manifestation of unity in the high service of Prayer and Thanksgiving.

The Week of Prayer in China. All hearts go out to China at this time, and up to God on her behalf. The missionary forces in China, the China Inland Mission and all other agencies, including the Chinese National Christian Council, call for our special remembrance in prayer before God. We have received the following welcome letter from Dr. W. Y. Chen, General Secretary of the National Christian Council of China, and are glad to reproduce on another page the front page of the Chinese translation of the universal programme for the Week of Prayer, 1940. We append a copy of our letter of reply to Dr. Chen:—

National Christian Council of China,
Shanghai, China.
December 29th, 1939.

Dear Mr. Gooch,—I acknowledge receipt of your kind letter of November 15th, 1939, in which you enclose a letter from Mr. Gordon Harding for the Chinese translation of the Universal Week of Prayer. We imme-

diately sent to Mr. Harding forty copies of the Chinese translation free of charge, and also informed him that more copies could be secured if he would let us know.

I am herewith enclosing ten copies of the Chinese translation for your perusal. There is a great demand for the Chinese translation of the Universal Week of Prayer this year. Many people have opened their hearts to God in the midst of great sufferings. This war may turn out to be a blessing in disguise for many people feel God is very near in time of trouble. We also remember you in our prayers, especially at this crisis in Europe.

With kindest regards and hearty greetings.

Very sincerely yours,

W. Y. Chen.

10, Russell Square, London, W.C.1.
23rd February, 1940.

Dear Dr. Chen,

It was a great pleasure to receive your letter which, I note, is dated December 29th. As it only arrived yesterday, it has been nearly two months coming. No doubt the disturbed conditions account for the delay. It was kind of you to send me copies of the Chinese translation, and I shall be drawing special attention to this in the next issue of Evangelical Christendom. You will know that we look over to China, and in addition to prayer on your behalf we sympathise most deeply and in every way with the sorrows which have unsought come to your land.

We rejoice in the Christian leadership of your forces, and do not fail to remember General Chiang-Kai-Shek and Mme. Chiang-Kai-Shek in our prayers before God. We think, too, of the missionary forces in China, and hope you will assure your colleagues, and be assured yourself, that we pray for the Peace of God to rule in China as elsewhere throughout the world. This can only be through the Coming of Him Who was and is, and is to come, your Lord and ours, the Lord Jesus Christ. With every kind greeting, I am, yours sincerely,

H. M. Gooch, General Secretary.

Sympathy with Finland.—We are keeping in close touch with representatives of the Evangelical Alliance in Finland, and under "Continental Notes" (pages 52-53) will be found the reply sent to the Archbishop of Finland on behalf of the Evangelical Churches of this country. The Council of the Alliance took under consideration at its February meeting the opening of a special fund for Finland, in reply to the suggestion contained in the message of the Archbishop of Finland to the Christian Churches, but it was thought unnecessary to do more than to accept responsibility for transmission to Finland of any gifts which donors might wish to be sent to Finland in token of Christian sympathy, as distinct from the fund opened to give material assistance to the Finnish army and forces. Already a number of gifts have been received, and intending donors may send their gifts marked "Finnish Appeal" to the General Secretary, World's Evangelical Alliance, 10, Russell Square, London, W.C.1.

Polish Protestant Relief Fund.—Further information concerning the fund and representatives of the Protestant Churches of Poland will also be found under "Continental Notes." We have devoted considerable space to this matter on account of its importance. Everything possible is being done, but restrictions imposed by the temporary German and Russian occupation of Poland are effectual barriers to the help which we are anxious and ready to transmit to our friends, whose needs are great. We can and must continue to remember them in prayer. We had hoped to include with this issue of Evangelical Christendom a second list of donors to the Polish Protestant Relief Fund, but we believe all concerned will share our feeling that on account of space restrictions this list can be deferred. The total amount of the Fund to date, March 8th, is £1,398 9s. 2d.

A New Financial Year.—A new financial year opens on April 1st, and we ask for remembrance of the increasing needs of the World's Evangelical Alliance, not on account of home expenses, which are being watched with every thought of economy, but on account of the extra expenditure necessary in regard to foreign aid and work. The Alliance is one organisation whose work is necessarily *increased* and not restricted by the War. In addition to its usual programme, it has made itself responsible for various interests of direct national service, including the War Prayer Meetings. This latter service requires and will require special expenditure quite beyond the normal income of the Alliance. The Council ask for special gifts in this connection. Who will help?

EVANGELICAL CHRISTENDOM

Inter-Church & Missionary Intercession in Wartime

BEING

A FEW REPORTS FROM SOME OF THE MANY FOREIGN MISSION CENTRES, OBSERVING THE

Universal Week of Prayer

JANUARY 7th—14th, 1940

FOREWORD.

When the Programme for the Universal Week of Prayer, 1940, was circulated for signature by world representatives nothing was heard of the clash of arms. The letter of invitation and the topics for Prayer and Thanksgiving as prepared by Dr. Temple, Archbishop of York, and issued under the signatures of the heads of the Church Universal and representatives of the Bible and Missionary Societies has proved singularly adapted to the calamity which overtook Christendom in the early days of September, 1939, and widespread blessing has rested upon the Week of Prayer, 1940.

One of the saddest results of the war is that breaches have been made in hitherto unbroken bonds uniting the Christians of belligerent countries. This may temporarily affect international co-operation in service, but who can separate Christians from the love of Christ? May we not, therefore, in holy resolve anticipate unbroken unity in the observance of the Week of Prayer, 1941? Can we not regard breaches created by the war as but an insistent reason for taking firmer hold of the eternal bonds of Truth and Love by which, as Christians, in the highest and truest meaning of the word, we can say, "neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans viii. 1839)?

We are reluctant to withold the many reports received from home centres, but, owing to the restrictions of paper and space we are obliged to act accordingly.

[The following reports are necessarily restricted owing to the requirements of censorship and delayed transmission of posts from overseas. It has taken over two months for communications from China to reach England!]—H.M.G.

CHEFOO, N. CHINA

The Week of Prayer was observed here in Chefoo by daily gatherings in Chinese, and also daily gatherings in English. The former were held in the different Churches (Chinese) in Chefoo, and in some of them which I attended over seventy met, and there was earnest prayer with thanksgiving. This followed the regular programme of the Alliance, a Chinese translation of the same having been printed locally. The English meetings were held each week-day afternoon, except Wednesday, in the Prayer Room of the China Inland Mission, when some forty to sixty met for an hour of united praise, thanksgiving and intercession. Most of the time was given to prayer, and there were generally a dozen or more prayers in the hour. The leaders of these meetings were from the different Missions—Baptist, Presbyterian, Anglican, and China Inland. The Wednesday afternoon gathering was a united gathering of all the Missions, and of both Chinese and non-Chinese, when some two hundred or more met in one of the Chinese Independent Churches, and the leaders of different missions, Chinese and non-Chinese, took part. We thank God for these annual gatherings, and for your help in carrying them out. There was much prayer for world conditions, for world-wide revival, for unity in the Church, and for Moslem lands.

EVANGELICAL CHRISTENDOM

Universal Week of Prayer, 1940

Front Page of the Chinese translation, which shows the issue of unlimited distribution.

第九十四屆

普救週祈禱通啓

日期

民國二十九年一月七日至十四日

致奉我主耶穌基督聖名的全國同道書

EVANGELICAL CHRISTENDOM

TIBERIAS, PALESTINE

Once more the Universal Week of Prayer has been observed on the shores of the Sea of Galilee. For the first time in three years we have been able to observe it in peace. God has used the greater conflict in Europe to bring to an end the lesser conflict in the Holy Land, and for this we raise our voices in praise and thanksgiving unto Him Who is able to bring good out of evil, and can make even the wrath of man to praise Him. As the Arabs are still afraid to come out after dark, and as an afternoon hour is not very convenient for the Hospital Staff, we arranged this year to hold the meetings on three days in the afternoon in the Church and on three days in the evening in the Hospital. But the Arabs were so keen that they asked that a meeting for them might be held every afternoon in addition to the evening meetings in the Hospital, and we were very happy to be able to arrange this. There was a splendid spirit of earnestness and expectancy. One day during the week I had occasion to visit a concentration camp where some of the Germans are interned, and they told me that they also in the camp were observing the Week of Prayer, and finding great joy and comfort in this fellowship with their fellow-Christians the world over. Verily we are all one in Christ Jesus.

SOUTH ATLANTIC OCEAN

(Aboard M.V. "Poelau Tello")

We are few passengers aboard, but many nationalities are represented, and this week we are following the Week of Prayer topics with much profit. Among those who attend are Canadians and Americans, Dutch, a Salvation officer working in Java (of German origin), South Africans of Dutch and British lineage. One wonders if the Week of Prayer will be observed anywhere this year under more interesting or unusual circumstances. We have passed through oceans where fighting has taken place, and where constant vigilance is being exercised. But above all the Lord God Omnipotent reigneth.

MOOSOMIN, SASK., CANADA

Services were held each evening, Monday to Friday, in the various Churches alternately, viz., Anglican, Baptist, Presbyterian and United. The Sunday preparation for these services in the different Churches was well planned, and contributed greatly, we think, to the success of the observance. Well in advance we had sent out to all our people a card giving all necessary information as to the services. The average attendance was about 90, varying from 63 to 135. After each service we held fellowship gatherings; Monday for Ministers, Tuesday for women, Wednesday for men, Thursday for young people, and Friday for all. These fellowship gatherings were a delightful success, and were quite informal. That the observance here will have lasting results we do not doubt, and we trust that our experience will be that of many millions throughout the world.

HAIFA, PALESTINE

You will be pleased to hear that we had perhaps the most successful Week of Prayer that we have yet had in Haifa. The Arabic Protestant Church, the Southern Baptist Church of the U.S.A., and our Mission circle united. The meetings were well attended, and there was much greater freedom of intercession and prayer. We are indeed grateful, and we trust that much blessing may come to our poor world for the great chain of prayer which went up during this past week. We also hope that it may be a stimulus for continued prayer and intercession.

BEYROUTH, SYRIA

The Week of Prayer has been observed in Beyrouth with unusual devotion and faithfulness. Not only were there meetings each day among the Armenian and Arabic speaking groups in different parts of the city, but the Anglo-American congregation for the first time in many years held a meeting for Thanksgiving, Intercession and Prayer each day. A small group of students at the American University of Beyrouth also met daily for prayer. The week culminated, as heretofore, in the Union Communion Service held on the afternoon of January 14th with five Ministers sharing the service, in the Arabic, Armenian, Turkish, French and English languages. Although there was a heavy rain storm at the time of the meeting the church was filled to the limit of its capacity.

CAIRO, EGYPT

Our attendance this year varied from 30 to 50. In addition to this general observance by the English speaking Churches, all the Evangelical Churches, of which there are fifteen in the city of Cairo and suburbs, observed the Week of Prayer, as did the Evangelical Church throughout the land of Egypt.

NASIK, INDIA

We had such a wonderful Week of Prayer here last week, with meetings daily in the Church; a real drawing together of the different elements in the community.

SYDNEY MINES, CANADA

Favoured by beautiful weather throughout the week, many have been able to attend all the meetings with more or less comfort. There has been an excellent attendance each night. All the Clergymen and the Major of the local Salvation Army Corps co-operated in holding the meetings in the five Protestant places of worship, taking them in rotation. More time has been devoted this year to both silent and audible prayer by the various congregations. Fellow Christians in Germany were constantly upheld before God in prayer, together with all in the danger zone of the present war. It was very noticeable how often our beloved King and Queen were prayed for by many people, also the leaders of our Empire.

CHOGORIA, KENYA

We Europeans (seven of us) stopped our daily Prayer Meeting and met with the Africans during their daily quiet time, and I led the devotions and intercessions, following the two papers—the one for public worship and the other for family prayers. There were attendances varying from 30 to 80, and much earnest intercession. Although it is school holidays here, which means many of our folk have gone off to Nairobi, or elsewhere, as the African loves to do, we feel the meetings were a blessing to us, and that the volume of believing prayer ascending to the Lord at this anxious and needy time, will mean things happening.

CHIQUINQUIRA, COLOMBIA

It is a joy to tell you of the most blessed times we had during the Universal Week of Prayer. We are only a small group of saved souls here; some of our dear believers have lived up to recently in the awful darkness of Rome. Now what a joy it is to us to see them taking so eagerly to the life of prayer. The attendance each night was far above all our expectations. The Presence of God was very manifest indeed. Some nights we had a number of unsaved in our midst and we had to take advantage of the opportunity to give a Gospel message. But even on these nights we did not lose sight of the main purpose of our gathering together and all entered into the spirit of Prayer. I myself have never felt the great importance of the Week of Prayer so intensely as this year, although we have observed it here for the past two years. Maybe God has allowed us to be plunged into war again to call His people back to His Word and to Prayer. May the war indeed have this most salutary effect.

SAVANNAH-LA-MAR, JAMAICA

I am pleased to be able to report a happy and successful Week of Prayer. Attendance was good from beginning to end, morning and evening, and a fine spirit of joy, expectancy and prayer prevailed throughout. At the meeting on Saturday evening I informed the congregation that I would be sending you a report of the meetings, and said that if any who had received blessing would like to send a message, I was ready to take it down and include it in my report. So here are a few short testimonies taken down as spoken: (1) "I have been specially blessed and drawn to God." (2) "My consecration to God has been deepened." (3) "God has shown me signs and wonders which have brought me nearer to His precious bleeding side." (4) "Through these meetings I have definitely made up my mind to follow Christ." (5) "I have resolved through God helping me I shall renew my vow and follow Jesus." (6) "I am thankful to God for His blessings, as a result of these meetings."

JERUSALEM, PALESTINE

As in previous years the first meeting, on Sunday, January 7th, was held at the Y.M.C.A., and addressed by Bishop Graham Brown. As usual it was well attended and representative of the different denominations. The other meetings were held in the Arabic, the Scots, the American, the German Church, St. George's Cathedral, and Christ Church (C.M.J.). The English, Arabic and German languages were used at all meetings. As in previous years the German Propst, the Kaiserwerther deaconesses and some German friends were present at all meetings. "Unum corpus sumus in Christo." It is good to be annually reminded of this truth.

ST. JOHN'S, NEWFOUNDLAND

You will be encouraged to hear that the attendances at all the meetings were much larger than last year, and that more interest and deeper devotion was manifest throughout the Week.

BUCAREST, ROUMANIA

In spite of extremely cold weather the meetings were well attended. Half the meetings were held in the Baptist Hall, and half on the premises of the Church Missions to Jews. The Plymouth Brethren and Hungarian Calvinists also took part. In one Orthodox Church the subjects for prayer were used each night throughout the week, although it was, of course, not possible for them to attend united meetings. I much enjoy reading EVANGELICAL CHRISTENDOM when it comes.

SHANGHAI, CHINA

As a septuagenarian who from earliest childhood has seldom missed attending the Week of Prayer in China or at home, I have had great joy in attending the meetings held at Bubbling Well Chapel, Shanghai. The meetings, though not large (40 to 70) were very good, considering present conditions in Shanghai, when people are not anxious to travel about. The messages were usually to the point and the intercession marked by intelligent earnestness. Those present were representative of Missionary interests.

SELVA SAN ANDRES

The Universal Week of Prayer was again observed, the meetings as on former occasions being held at dawn. The attendance throughout the week exceeded an average of 100. Additional meetings were held towards the end of the week on two of the out-stations, which are entirely in charge of the native evangelists—at each place the buildings were filled to overflowing. At the Yuto sub-station, a very marked movement of the Holy Spirit was in progress, which added considerably to the spirit of intercession.

At the central station the usual good attendance at the ordinary daily services, show a marked increase since the Week of Prayer, and is being maintained. Many new Enquirers have come forward, notably one or two youths, who appeared to have little interest in spiritual matters, nearly thirty having enrolled since then.

The native Church realises the power of prayer, and we thank God and take courage, that during these days of difficulty and uncertainty, they are strengthening themselves by the Power of His might.

Church and State

The Christian Conception of Citizenship*

By the REV. J. RUSSELL HOWDEN, B.D.

"For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing."—Rom. xiv. 6. These are very remarkable words to be used concerning civil administration: and yet more remarkable when we recall that they were written at a time when Nero was the Emperor of Rome, and when every Christian in the empire was under the government of such a man as that.

There have been various ideas during the course of the Christian age as to the relationship between the Church and the State. In those early days of bygone Rome the idea of Pagans was that the Church should be wholly subject to the State; and if the State chose to regard Christianity as an illegal religion, then it was so, and men became Christians at their peril.

Now the wheel has swung full circle, and we are seeing over a very large part of the world to-day precisely the same idea in modernised guise.

Later on, after A.D. 315, when Constantine came to the throne of the empire, and the empire itself became nominally Christianised, a new conception of the relationship between Church and State began to grow up—the idea that the Church was to become supreme over the State. Typically this reached its apotheosis in the Middle Ages, and it expressed the opinion sedulously promulgated throughout mediæval Romanism that the Church was supreme, and that it had the power over every State and every individual in all matters that pertain both to individual and corporate life.

Although this is typically Romish, it is by no means exclusively so, of course. Even the Reformers were not able to shake themselves entirely free from this idea; and in the story of Calvin and Geneva you have the recrudescence of the idea, with some very terrible consequences. In the Commonwealth period of this country you have the same idea put forward by those who called themselves Fifth Monarchy men. There is something noble, of course, in this idea, because it does see that Jesus Christ claims to be supreme in all things. But it failed because it failed to recognise the absence of the King. It has always failed, and the tragedies have been horrible to contemplate.

It is not surprising, therefore, that Christian men, in their revolt from these notions, should have swung to the opposite extreme and tried to separate themselves as much as possible from the life of the State. They pay their taxes and do anything else they are compelled to do in their citizenship on earth, but as far as possible they will have nothing to do with the State. There are some Christians who think it is even wrong to pray for our rulers in Church and State. There are others who, if they do not go so far as that, do pray very little indeed for people in positions of responsibility like that.

These are two extremes, but now by way of contrast there has grown up what I call the typically British idea, though it is by no means confined to Britain, thank God. It is very widespread in all the countries linked to the Reformed Faith, but still we may call it the typically British idea that the Church and State are two parallel powers. It is the recognition of the fact that when a man becomes a Christian he does not cease to be the man he was before. All the relationships of his life which belonged to him before he was converted continue to exist, in family, social and also in national life; and just because a man is a Christian he ought to be a better man in all those relationships.

What we are thinking of to-day, of course, is the relationship of the child of God to the citizenship of which he is the subject; and you and I do not cease to be British citizens because we are Christians. Indeed, we ought to be far better citizens because of that very thing.

What then is the contribution a Christian man can make and ought to make to the life of his country? Well, of course, many people are vitally connected with the life of their country in various official ways. We think of our beloved King and Queen, setting such

*Address delivered on January 10th, 1946, in connection with the Universal Week of Prayer.

an example to all their people as they do, and exhibiting the characteristics of the servants of Jesus Christ in the highest positions that belong to any man and woman on this earth. And what it means to this land of ours to have a man and a woman like our present King and Queen upon the throne of England God only knows. We do thank God for them this morning, for their lives, for their unselfishness, for their examples to all those who are privileged to live under their rule.

And so you might come down the whole scale of national service; and there are a very much larger number of people to-day engaged in national service in one form or another than in any other period—whether they are serving in the Forces of the King, either by sea or land or in the air, or whether they are concerned in matters of civil defence and organisation. What I suggest is that if any of us are in positions like that, we ought to be the better men and women in those very things just because we are servants of the Lord Jesus Christ. That is a service which some of you doubtless are rendering now. And I would emphasise for you, please, your recollection of this fact, that by virtue of that very service you are engaged in the service of God. The Holy Spirit here uses concerning civil service the technical word that is used in the service of the priests in the Temple. Just as the priests in the Temple were serving God, so even people like Seneca and others in Rome and throughout the empire were serving God, "for they are God's ministers, attending continually upon this very thing."

Whatever you are, whether it is an Air Raid Warden or a worker in any shape or form, because you are that, you are God's servant. If course that implies that even men and women who are not born again are nevertheless the servants of God. You remember that in the Old Testament you have Isaiah speaking of the heathen Cyrus and saying by the Holy Spirit that Cyrus is God's servant. And God called His servant even though Cyrus knew Him not, and knew not that he was God's servant. So there are many people to-day who are God's servants who do not know it, and do not think about it. But if you are God's servant in this way, you ought to know it and think about it and esteem the privilege highly.

Then, of course, for everybody there is the difficult and hard duty of paying tribute also. Our Prime Minister has been warning us of the sacrifices, and yet greater sacrifices, that are to be called for from the people of this land and Commonwealth if this war is to be won and brought to what we believe will be a righteous conclusion, and one in accordance with the mind of God. And I suggest to you that at this time of the year, when taxation is a matter that is only too evidently before us, we should try to remember that in these things we are God's servants.

Then supremely and above all, there is the opportunity of prayer. You have gathered here particularly this morning to pray for nations and for their rulers, individually and collectively. You cannot do a work that is more in accordance with the will of God, or more useful in carrying out the purpose of God in the world than just that very thing. The World's Evangelical Alliance is calling us, and calling Christians in every land during this Week of Prayer, to the recollection of these things; but I trust that when the week is over we shall not forget that the need remains.

Mr. Gooch stopped the reading of that 5th chapter of the Revelation just one verse short of where I hoped he was going to end, and that is *to remind God's people that they are kings and priests unto God*. Your priestly service will be best exercised as you bear up before God all the needs of the world: the needs of your own nation, the needs of those who are responsible for carrying out the policies and the duties of the nation, whether in the armed Forces of the Crown or in the civil administration. As you pray for these things, God will surely hear and will answer.

I wonder sometimes if there is quite as great a spirit of prayer amongst us in this respect as there was eighteen months ago, when in September, 1938, the whole nation seemed to be spontaneously moved to prayer. God answered then, and God intervened in a very wonderful way. God's purposes are still the same, as our beloved King has said. I do not think any of us could imagine that it is God's will that the world should lie under the power of policies of oppression and tyranny. We believe that God will yet scatter the people who delight in war and who make war their delight and policy and aim. But if that is to be the case, may it not be that God Himself is waiting for His people, waiting for folk like you and me really to get down to the business of praying?

The Christian Home as the Nursery of Christian Character*

By the REV. R. R. WILLIAMS, M.A. (C.M.S.)

"God setteth the solitary in families." These words from the psalmist remind us that the family all through the story of Biblical revelation is peculiarly sacred in and for God's purpose. We read that it is God who makes the barren woman to keep house and to be a joyful mother of children. Even in the Old Testament it is the picture of parental care that is given us to help us understand the mind and the character of God. "Like as a father pitieth his own children, so the Lord pitieth them that fear Him." "As one whom his mother comforteth, so will I comfort you."

As you have already been reminded, when our Lord came to this earth, it was in a human home that He was reared and trained. He was subject to His parents; and we must believe that in that subjection there was the opportunity for Him to learn more and more of that perfect obedience which culminated in His sacrifice upon the Cross.

The family, then, became the unit of Christian progress. The Philippian jailer, you remember, was baptised with all his house. I imagine the children had already been awakened by the earthquake; otherwise they might have been left over till the morning. St. Paul's words to the Thessalonians show us that family life was to him a kind of picture of the pastoral work of the ministry. "Ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying, to the end that ye should walk worthily of God, who calleth you into His own kingdom and glory."

The Christian home, as we have been reminded already, is the almost ideal instrument through which the first sense of God's presence can be mediated.

I have been reading a book by one of our really profound philosophers, Prof. Baillie, of Edinburgh University, and in the middle of it I came across a most beautiful testimony to what the Christian home had meant for him. I want to read you a few sentences from it.

"The knowledge of God," he says, "first came in the form of an awareness that I was not my own, but one under authority; one who owed something; one who ought to be something that he was not. Whence did this awareness come to me? Certainly it did not come out of the blue. I heard no voice from the skies. No, it came without a doubt from what I may call the spiritual climate of the home into which I was born. It came from my parents' walk and conversation. I cannot recall a time when I did not know that my parents and their household were part of a wider community, which was under one single Authority. This Authority was closely bound up with a certain story. As far back as I can remember anything, my parents and nurses were talking to me of Abraham and Isaac and Moses and David; of God's covenant with the Israelites, and the culmination of the story in the coming of Jesus Christ, God's only Son, whom He sent to suffer and die for us; and then of the apostles and martyrs and Scots worthies, whose golden deeds brought the story down to recent days. I knew that that story was somehow the source of the Authority with which I was confronted. I could not hear a Bible story read without being aware that in it I was being confronted with a solemn Presence that had in it both sweetness and rebuke; nor do I remember a day when I did not already dimly know that that Presence was God."

At the risk of wearying you, I would like to read a few lines from a letter in this morning's edition of the *Church of England Newspaper*. Speaking about being taken to church as a child, the writer, Bishop Hind, says: "From my very early days my parents took me with them to the church services; and though I know that there was much that I could not grasp—I can smile over some of my childish misunderstandings now—yet I think that in those days I had a real spirit of worship. The atmosphere of worship was something that I *could* grasp."

*Address delivered on January 11th, 1948, in connection with the Universal Week of Prayer.

Those testimonies must suffice just to remind us of something we know already—how vital is the Christian home in the development of Christian character.

Refuge and demand, consolation and discipline: there are those two sides of the contribution made by the home to the developing personality; and when those two things are felt to come from God Himself, from His authority, then the home can be indeed the house of God and the gate of heaven.

We have already been reminded of the terrible home-breaking that is going on in the world to-day. We think of the 60,000,000 people of China driven from their homes. We think of thousands of happy and offenceless families in Europe scattered and broken by Nazi oppression, cast upon the mercy of a none too hospitable world. We have been reminded of our own English home-life broken up by the evacuation. We remember too those great anti-Christian philosophies which have as one of their objects the use of the home as an instrument of State or class propaganda, and do not wish it to be what we want it to be—the sacrament of the community life of God's children. So there is indeed a call for renewed witness to the loss of Christian family life: a witness not primarily in speech, but primarily in action. We shall encourage it not only by exhorting people to practise it, but by making our own homes focus points in which it can be manifested—at least to our families and guests.

It is not for nothing that St. Paul tells the Christian minister that he should be given to hospitality. I do feel that at the present time, with so many refugees in our country, there is a special duty on the part of Christian people to open their homes, to make the effort of welcoming into their homes those who are homeless, in the hope that something not only of human friendship, but of the love and the care of God may pass into their hearts.

We know that in the Christian home family worship must have its place. Changing times may make it necessary to adapt previous conventions and customs as far as times and seasons are concerned. I think we ought to express our gratitude for what the B.B.C. is doing in bringing the things of God into the home life of our country. My wife turns me out of bed to do the exercises in the morning. It is rather a cruel breaking up of the happy home; but when I do so I hear at the beginning of the day a beautiful little meditation and spiritual thought given by the wireless to those who are embarking upon those exercises. That is something for which we can be very thankful.

I do not want to delay you by developing this subject to the other field of which we are thinking—the field of education. I only leave that picture with you of the home as the cradle of the developing Christian personality; and of course our hope is that in the schools, in our whole educational system, not only in this country, but stil more, perhaps, in the great mission countries like Africa, where the school is so vital, schools shall be the homes of communities growing in the knowledge of God and in the life of fellowship. We make our prayers to God this Week in the hope that He will take our prayers and our service to build up throughout the world homes and schools in which growing personalities may grow also in the knowledge of God.

FAMILY PRAYERS—SCOTLAND'S HERITAGE

"The cheerfu' supper done, wi' serious face,
They round the ingle form a circle wide;
The sire turns o'er, with patriarchal grace,
The big ha'-bible, ance his father's pride!
His bonnet reverently is laid aside,
His lyart haflets* wearing thin and bare;
Those strains that once did sweet in Zion glide—
He wales† a portion with judicious care,
And 'Let us worship God!' he says with solemn aid."

ROBERT BURNS (*The Cottar's Saturday Night*).

* hoary Temples. † chooses.

The Church of England and the Eastern Orthodox Churches—Scripture or Tradition?

By the Rev. C. M. CHAVASSE, O.B.E., M.C., M.A.
BISHOP DESIGNATE OF ROCHESTER

Archbishop Davidson, in a letter to Lord Halifax (April 24th, 1895), warned him against the danger that must attend the approaches of Churches towards each other. Such endeavours, he wrote, have a perilous tendency "to make you consider policy rather than principle, and give a subordinate place to the consideration of what is straightforwardly and simply true either as to the history of the past, the facts of the present, or the doctrines and character of the Church of England."

I should be guilty of a grave disservice to the longed-for cause of reunion with the great Orthodox Church, were I to seek to minimise the difference between Anglican and Orthodox teaching on the matter of Scripture and Tradition. At the first approach there seems but slight disagreement between us: nothing more, we imagine, than can be settled by an explanation of what each means by the appeal to Scripture, and by that fugitive term "Tradition." How nearly the two Churches seem to agree is shown by the Report ("The Ministry and Sacraments," p. 41), published in 1937 by the Theological Committee appointed by the Faith and Order Movement. "We agree" (it states) "that in all [sacramental] doctrine and practice the original and ultimate authority is Christ Himself."

"We agree that His Will is made known to us through the Holy Spirit Who enables us to interpret Scripture as expressing the living Word of God to every age, and has constantly guided the Church and moulded its *tradition* in so far as it has walked by faith in its living Lord."

Excellent, indeed! and the term *Tradition* seems to summarise what has gone before, and to be the Voice of the Holy Spirit interpreting the living Word of Scripture to successive ages. As such it has been described by Dr. Nicholas Arseniev, of Warsaw. He calls Tradition "the life of grace which continuously flows in the Church" ("Union of Christendom," S.P.C.K., p. 393). And with such a definition of Tradition all would, wholeheartedly, concur.

There follows another clause in the Report of the Theological Committee:—

"We agree that all Church Tradition ought to be controlled and tested by Scripture." There is nothing to complain of here except that Holy Tradition seems to be regarded as something other than the *interpretation of* Scripture and becomes, instead, a separate authoritative source of doctrine, which thus requires to be in accordance with Scripture. The chief difficulty is to know what the Orthodox Church really believes concerning the inter-relation of Holy Scripture and Holy Tradition.

As regards Scripture, Dr. Arseniev, speaking of its place in the Church, asserts that "The Holy Scriptures . . . contain the record of the *historical basis of faith* . . . and are of supreme importance as a continuous test whereby to verify the soundness of our faith and the practice of the Church in the light of the teaching of the Apostles" ("Union of Christendom," p. 393). It is to be noted that Scripture here seems to be regarded rather as an historical document than as "the living Word of God to every age." And this seems to be the true Orthodox attitude to the Bible.

As regards Tradition, Orthodoxy gloriously insists "that the Church is to be looked on, not as merely conservative or static society, but as a living and growing organism and communion, the Holy Spirit guiding it into all truth" ("The Ministry and Sacraments," p. 42). That is to say, the Holy Spirit, in the Church, takes the things of Christ and reveals them unto us. But (and this is the point at issue) is there in Tradition a revelation of the things of Christ apart from Scrip-

ture and additional to Scripture? In other words, is Tradition no more than the interpretation of Scripture revelation to succeeding ages and fresh needs (as the Theological Committee of the Faith and Order Movement, quoted above, seemed to affirm); or is it also the *completion* of Scripture, in the sense of being in itself a new revelation? ("Joint Doctrinal Commission, 1932," p. 12). Dr. Arseniev's description of Scripture as the test of Tradition seems to re-echo the Tractarian slogan, "The Church to teach and the Bible to prove." But the Church of England, in conjunction with the sister Churches of the Reformation, regards the Bible as being, through the operation of the Holy Spirit, the living teacher of the Church in every age. Here (to my mind) lies the fundamental difference between the two Churches, from which all other points of difference follow.

Having thus sought to clarify the issue, let us examine first Orthodox teaching about Tradition and then Church of England teaching about Scripture.

A. *As regards the Orthodox view of Tradition*, this has been set forth in three statements by the Joint Doctrinal Commission of 1932.

(1) The first statement declares that, "Everything necessary for salvation can be founded upon Holy Scripture as *completed*, explained, interpreted, and understood in Holy Tradition, by the guidance of the Holy Spirit residing in the Church." This seems to mean that however closely Holy Scripture and Holy Tradition may be related, yet they are regarded as two distinct sources of authority, the latter *completing* (mark the word) the former and being its essential complement.

(2) The second statement defines Holy Tradition as "the truths which came down from Our Lord and the Apostles through the Fathers, which are confessed unanimously and continuously in the Undivided Church, and are taught by the Church under the guidance of the Holy Spirit." According to this definition there are two strata in Holy Tradition.

(a) The first stratum is the oral teaching of Christ and His Apostles, not found in Scripture, and claiming to be older than Scripture. It is hard to exaggerate the importance placed by the Orthodox Church upon this element in Holy Tradition. Basil the Great gives three examples of such tradition: namely, the Sign of the Cross in baptism, turning to the East during prayer, and the Invocation of the Holy Spirit at the Eucharist. Everything, here, depends on the historical evidence. There is no first-century evidence in favour of any of these practices. As regards the most important of them, the Invocation at the Eucharist, all the evidence points to a primitive diversity which only approached uniformity in the fourth century (see Frere, "The Anaphora"); and even then did not include Rome. It is questionable therefore whether, as a matter of historical fact, there exists any Apostolic Tradition not found in Scripture.

(b) The second stratum of Holy Tradition is the Patristic writings, more particularly those of Cyril of Jerusalem (315-386), Basil the Great (329-374), John Chrysostom (346-407), Cyril of Alexandria (d. 444), and John of Damascus (d. 736). Though the Orthodox Church rightly shrinks from precise definition of doctrine, it habitually refers to the writings of such Fathers as authoritative. Our sixteenth-century Anglican Divines likewise refer to the Early Fathers, but as confirming the continued witness of the Church to Scriptural truth; not as being a separate source of authority apart from Scripture. For practical purposes, the Patristic stratum of Holy Tradition closes, not with the Great Schism of 1054, but with the Seventh and last Œcumenical Council, the Second Council of Nicæa, in 787. This period was, for the Orthodox Church, a time of crystallisation of doctrine. Indeed, we are told that her Holy Tradition is chiefly discernible in the prayers and practices which then came to full development. With the eighth century formulated Orthodox Tradition, to which appeal is made, comes to an end. "Things concerning the Sacraments are the same in the Orthodox Church to-day as they were in the undivided Church," writes Professor H. S. Alivisatos of Athens ("The Ministry and Sacraments," p. 78). And Dr. Constantinides of London asserts with pride: "We declare that we are—and we are indeed—the Church of the Seven Œcumenical Councils, that is to say, the Church which keeps untouched and *unalterable* (mark the word) that which was transmitted to her by the

Fathers of the Seven Œcumenical Councils of the first eight centuries" ("The Orthodox Church" p. 23).

We have already seen that although the Orthodox members on the Theological Committee of 1937 agreed to call Scripture "the *living Word* of God," their Church rather regards it as an important historical document. Likewise, though they may define Tradition as the *living* Voice of God in a living and developing communion, yet as a matter of fact that Voice (according to their own teaching) has not been articulate for eleven and a half centuries. Is it, then, untrue to say that in practice (if not in theory) Holy Tradition in the Orthodox Church is a matter of the past, even as it believes Scripture to be? If so, may I anticipate the conclusion of this paper by suggesting that, only in proportion as the written Word of God speaks to a Church with a living voice, can Tradition survive as a living stream of grace?

So far we have learnt that Holy Tradition forms an important source of authority in the Orthodox Church, and complementary to that of Holy Scripture. Also, we have seen that the content of official Orthodox Tradition is the Faith and Worship of the first eight centuries of Christendom.

(3) There remains the third statement regarding Tradition advanced by the Joint Doctrinal Commission of 1932. "Nothing contained in Tradition is contrary to the Scriptures. Though these two may be logically defined and distinguished, yet they cannot be separated from each other nor from the Church." With the latter half of this statement there will be general agreement. Obviously, the Holy Spirit cannot speak with two contradictory voices—the one in Holy Scripture, and the other in Holy Tradition. But while both Churches are equally emphatic that Scripture is the Voice of the Spirit, can we as certainly affirm that Orthodox Tradition has advanced without error and into the fullness of truth, during the first eight centuries of the Christian era? The Prayer Book and formularies of the Church of England bear witness that, according to Anglican teaching, Orthodox Tradition is in many important particulars *contrary* to Scriptural truth. It will be sufficient to quote, with brief comments, from three of the Thirty-Nine Articles of Religion.

Article XXI. "General Councils . . . (for as much as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) . . . may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture."

On this we may note that elsewhere the Reformatio Legum Ecclesiasticarum speaks of Nicæa, Constantinople, Ephesus and Chalcedon as received "magna cum reverentia"; and a passage in the Homilies describes the first six councils as received, but on the basis of being agreeable to Scripture, not in their own right.

Article XXII. "The Roman doctrine concerning Purgatory . . . Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

In the light of this statement, which applies the same basic test of *Scriptural truth* (though in its historical context it necessarily refers directly to Rome) we can understand Article XIX.

Article XIX. ". . . the Church of Jerusalem, Alexandria and Antioch have erred . . . not only in their living and manner of Ceremonies, but also in matters of faith."

It is significant that no Anglican formulary accepts the Second Council of Nicæa with its sanction of Image-worship and its general encouragement of superstition. It is precisely those later elements in Orthodox teaching which are justified on the ground of tradition alone and lack of Scriptural authority, that the Anglican Church rejected at the Reformation both in her Articles and her Book of Common Prayer.

To sum up, the Anglican view of Tradition clearly differs from that which obtains in the Orthodox Church. The Church of England does not regard Tradition (even that of the first eight centuries) as possessing infallible authority. Moreover, the appeal to the Undivided Church, as Orthodoxy makes it,

is ruled out for a Church which makes Scripture the test of its Tradition.

At this point it will be asserted with truth that the Orthodox Church, equally with the Church of England, "have always regarded Scripture as the testing and controlling principle of the Church's tradition" ("The Ministry and Sacraments," p. 8). But in what sense? That is one kind of controlling principle where Tradition emerges from and develops out of Scripture, like a tree growing from a sapling. But another kind of test is demanded where Tradition springs from a separate source and seeks conformity with Scripture, like the mingling of two streams of unequal purity. *How Scripture governs Tradition* will best appear if we now turn from the authority of Holy Tradition as held by the Orthodox Church to:—

B. *The Authority of Holy Scripture as taught by the Church of England.* "The fundamental principle of the Church of England," Dr. Headlam asserts, "is the supremacy of Scripture." "The Church of England," he continues, "recognises also the authority of the Church. . . . But it is always subordinate to Scripture" ("The Church of England," p. 48).

The Supremacy of Scripture rests on three truths which are closely inter-related. The basic truth is that Scripture is the supreme source of God's *Revelation* to man, as being His divinely inspired and final record of the things concerning Christ. From this it follows, in the second place, that Scripture is the supreme *Authority* of worship and doctrine. Thirdly, and giving life to both other truths, Scripture is, in the power of the Holy Spirit, the *Living Voice of God* to the Church of every age.

I. *First, then, consider Holy Scripture as the Supreme source of God's Revelation to man.* The primary truth (on which all else rests) is that Scripture, because it is the final record of "the things of Christ" is "sufficient" and cannot be added unto. Here let me quote Master Richard Hooker (1553-1600), the incomparable and acknowledged interpreter of the mind of the Church of England. Writing of "the absolute perfection of Scripture" as intended by God to be His "full instruction in all things unto salvation necessary," he condemns as repugnant to truth the opinion of those who are prone "either still to look for new revelations from heaven, or else dangerously to add to the Word of God uncertain tradition, that so the doctrine of man's salvation may be complete which doctrine we constantly hold in all respects, without any such thing added, to be so complete, that we utterly refuse as much as once to acquaint ourselves with anything further. Whatsoever to make up the doctrine of man's salvation is added, as in supply of the Scriptures, unsufficiency, we reject it. Scripture purposing this, hath perfectly and fully done it" (Bk. II, Chap. VIII, 5).

The Church of England whole-heartedly accepts Tradition as "explaining and interpreting" Holy Scripture, but not as "*completing*" it—in the sense of its being a fresh revelation and a second source of authority. As Dr. Gibson wrote in his book on the Articles (p. 256): "it is one thing to use tradition as a help towards arriving at the true sense of Scripture, and quite another thing to make it a source of Christian doctrine." On the one hand (as Hooker declares), Tradition as fresh revelation disputes the perfection of the revelation of the Word made Flesh, and therefore the sufficiency of the inspired record of His final and complete redemption and revelation. Assuredly the Holy Spirit takes of the things of Christ and declares them unto us (John xv. 16). But they must be the things of Christ, and apart from Scripture we cannot know what these are.

On the other hand, Tradition as the interpretation of Scripture is a glorious reality. As we have already seen it is the Voice of the Holy Spirit guiding the living Church into all the truth ("The Ministry and Sacraments," p. 41). For, as Pastor John Robinson assured the departing Pilgrim Fathers, "The Lord hath more truth yet to break forth out of His Holy Word."

The Gospel lives and grows, as it were, by its application to the needs, and by its contact with the new learning, of each succeeding age but by elucidation, not by addition. Thus Article XXXIV rebukes the private judgment that would set itself against traditions and ceremonies of the Church which have been ordained by common authority, and approved as not repugnant

to the Word of God. Though, at the same time we must give room for Bishop Gore's proviso ("The Holy Spirit and the Church," p. 2), that an individual must follow what he believes to be his Spirit-guided conscience, even though he may be wrong. History has not a few instances where private judgment has been used of God to correct, reform, develop, or enrich the tradition of the Church..

II. *From Scripture as the supreme source of God's Revelation to man, there follows, in the second place, the supreme Authority of Holy Scripture*, primarily in matters of Doctrine; but also in matters of Worship in proportion as worship is dependent upon, and expressive of, Doctrine.

According to Anglican teaching, whereas the Worship of the Church must not be *contrary* to the general tenor of Scripture (Article XX), the traditional Doctrine of the Church requires the explicit *sanction* of Scripture (Article VI). Thus, the mere silence of Scripture on a particular point at issue, is not sufficient to authorise any practice.

(A) *As regards the Bible and Worship*, Article XX affirms that "the Church hath power to decree Rites or Ceremonies," so long as it does not "ordain anything that is *contrary* to God's Word written." Archbishop Cranmer made the position plain in a spirited letter to the Privy Council in 1552. It had been objected that kneeling to receive Communion was not commanded in the Scriptures and was, therefore, unlawful. "If that be true," flamed out the Archbishop, "take away the whole Book of Service and let us have no more trouble in setting forth an order in religion. If kneeling be not expressly enjoined in Holy Scripture, neither is standing or sitting. Let them lie down on the ground, and eat their meals like Turks or Tartars."

At the same time it must be remembered that many Rites and Ceremonies of the Church cannot be separated from the doctrine they enshrine or express; and so require the explicit sanction of Scripture, not merely to be *not contrary* to Scripture. Thus, the clergy at Ordination and at their Institution to a cure of souls, are required to assent to the Book of Common Prayer because they "believe *the doctrine therein contained* to be *agreeable* to the Word of God." Also, Anglican Bishops at the Lambeth Conference of 1930 declared to Orthodox representatives that "the Doctrine of the Anglican Church is authoritatively expressed in the Book of Common Prayer" (Report, p. 139) though they did not make it equally clear to the Orthodox delegation that, for this very reason, Anglican Worship requires the sanction of Scripture, and that an appeal to Tradition is not enough.

(B) *As regards the rigid authority of Scripture in matters of doctrine*, it is important to remember the reason for its supremacy. This we have already seen to be what the Sixth Article defines as the "Sufficiency of Holy Scripture": "so that whatsoever is not read therein, nor may be provided thereby is not to be required of any man that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation." Thus, every priest at his Ordination declares that he is "persuaded that the Holy Scriptures contain *sufficiently* all Doctrine required of necessity for eternal salvation." There are few, I think, who will dispute that such doctrine includes those which concern the Presence of Christ at the Eucharist, the Communion of Saints, and the state of the departed.

III. Finally, not only is Holy Scripture the complete and sufficient Revelation of God to man, *from its Written Word there still speaks the living Voice of the Living God*. Scripture is the supreme means which the High and Holy One uses to enter into personal contact with the human spirit, and so to make known His Will. Not only do the Sacred Writings approve themselves to the human conscience as self-evident truth; but by "the interior witness of the Holy Spirit" the devout reader becomes aware that a Living Teacher has stepped from these pages to interpret to us "in all the Scriptures the things concerning Himself." The Orthodox Church seems to me not yet to have discovered in all their fullness the mystical possibilities latent in the Bible. We have to remember that their Church has remained static for eleven and a half centuries, and has not passed through anything corresponding to that great spiritual experience we call the Reformation, given us through the opening of the Bible to English

hearts and minds; though there are signs of a movement of the Spirit in their midst to-day, and of a great questioning, which may lead to a rediscovery of the Bible. But, as yet, to the mind of ordinary lay-people of the Orthodox community (though most of them possess a copy of the Scriptures and many of them read at least the Gospels) such a conception as "the English Bible" would convey little meaning, nor awaken any answering thrill in their hearts. Partly owing to illiteracy in Orthodox countries in the past, and partly because of the emphasis placed by Orthodoxy on the Eucharist and on Icon-worship, the Bible still remains for them, very largely, a Church Book; a valuable historical document and the written charter of the Faith. At any rate the personal study of the Scriptures by the rank and file of Orthodox adherents has not affected Russian or Greek or Roumanian literature in the same way that its influence can be traced in every great English author for the past three centuries. Neither has it produced such a phenomenon as the Bible reading of Family Prayers—so characteristic of English religion in the last century; nor yet inspired the urge to give the Scriptures to the whole world, which founded the Bible Society in A.D. 1804.

For four centuries—ever since "England became the people of a Book," it has been impossible to understand the English people apart from their English Bible. The Bible, not the Church, has made our nation. As Earl Baldwin has affirmed: "the higher qualities of our race, our ideals of chivalry, love of justice and hatred of tyranny, of freedom and adventure, are the ideals which our people have learned from the reading of their own English Bible." And it is remarkable how Professor Trevelyan (writing of the seventeenth century) and Mr. R. C. K. Ensor (writing of the latter half of the nineteenth century) both agree that through the Bible the Englishman acquired his idealism and strength of purpose in the struggle towards personal purity and integrity, in the ennobling of family life, and in resolutely placing duty and service before pleasure and comfort. Many of us believe that our failure in such qualities to-day is because we are ceasing to be a Bible-reading generation.

The Orthodox Church, surely, will not ask us to go back on our experience, or to renounce our priceless heritage so hardly bought with blood and tears. Both our national history, and the personal testimony of countless individual lives, proves to all the world that Holy Scripture is the Living Voice of the Living God.

But that Voice must cease to speak to our Church and to our nation if reunion with the Orthodox Church were ever achieved at the price of investing tradition with an authority not subordinate to Scripture, and of agreeing with doctrines that conflicted with Scriptural truth. The supremacy of Scripture and the spiritual power of Scripture on human hearts and lives (as maintained and experienced in the Church of England) is our essential contribution to a united Christendom; even as the Orthodox Church has so much to teach us about Worship. Orthodoxy feels that Inter-communion as a means towards Re-union is impossible. That (they say) would be an unreal Communion, one with another, where all the participants did not hold the same Eucharistic doctrine. Might not a common return to the Bible (for our Church is sorely in danger of losing its Bible heritage) prove the true road to unity? Will not both Churches agree that there, in Scripture, is to be found the Truth of God, if we will but seek it under the guidance of the Holy Ghost?

WHAT is the greatest need to-day of men and women, of national and international life, of the world stricken with war and unrest, and marred by sin? The secret is discovered in Christ and Christian Fellowship. He alone is the Atonement for our sins and for the sins of the whole world. "Through Him we have access by one Spirit unto the Father." The knowledge of this is the greatest need of the world to-day; its re-emphasis in all approaches and aspirations towards Christian Fellowship is the pressing need of the Churches. Confusion of terms, which may be complementary to one another but not identical, tends to obstruct this issue. Christian Union is not one and the same thing as the Reunion of the Churches. Christian Unity transcends Church Unity. Christianity is Christ, and Christ is the centre of Christian Unity, as He is the only true bond of Christian Fellowship. This is the fellowship God wills. We are called to "the fellowship of His Son."

Continental Evangelical Life and Work

News from Poland It has not been easy to get news direct from Poland, but our efforts through various channels are bringing news which is sad and even terrible. We must ask our readers to accept this assurance that if for the time being there is much which may be known but cannot be written concerning the whereabouts and welfare of individuals every possible opportunity to assist is being made use of. It has to be admitted, however, that the restrictions for the present are real. The following statement comes direct from Poland:—

"Our Reformed Church has suffered much from the war. Nearly all our congregations are cut off from Warsaw. The Warsaw congregation of our church suffered much damage from the shelling of the City. The church was badly damaged so that we have to hold our services in the church hall. Several houses which belonged to the congregation were quite burned down. As also many members left the city, and the majority were officials, who must now live in very poor conditions, the income of the church has become very scanty and we are in great difficulty, how we shall be able further to maintain our orphanage and our old people's home. We hope that our merciful God will help us to come through. The Warsaw Lutheran congregation has been even more severely smitten by the war than we have. Their church has been quite burned down and lies in ruins.

"It is also reported the leader of the Reformed Church, Mr. Skiersky, is safe in Warsaw. The theological faculty is suspended, and the students have been advised to join the nearest German faculty. All the Ukrainian pastors, except four, are in the migration camps. Bishop Bursche and his brother are in prison. One of the Lutheran Ukrainian pastors has been imprisoned. The different evangelical movements will evidently survive as lay movements, but under oppression. Since the migration of Germans from the Baltic countries it has become more difficult to keep in touch with the small Protestant groups in Russia, but assurances do seep through that their faith holds, and they are grateful for any relief of their distress which reaches them."

Poland and the Vatican We understand that an official report has been presented to the Pope with the full approval of the Primate of Poland, giving more details and facts about the German persecutions of the priests. Readers will remember that in the Vatican broadcasts recently a terrible exposure of these cruelties was given. This new report tells of ten priests who were shot, of one who was clubbed to death with rifle butts, and of others who died through the conditions of prison life. The stories, verified and authenticated, are terrible reading.

In most parts of Poland the churches are only allowed to be opened for two hours each Sunday, and all sermons must be in the German language. Within the two hours available the priests contrive to plan for baptisms, confessions and the Holy Communion. This is possible only where priests are allowed to officiate. Many of them have been forbidden to leave their homes. The report goes on to tell how the Germans "trampling under foot all liberty of conscience and the religious rights of the population, violating the sacred rights of the Church," are seeking to destroy the Christian faith. Much more even than this is involved. A policy of extermination of everything Polish is being pursued, and the faith of the people is the main object of attack as it is the chief unifying influence in the nation.

Poland—A Land of Promise Rev. Martin Parsons, late British Chaplain in Warsaw, and representative of the Church Missions to Jews, contributes to the *Churchman's Magazine* an article on Poland which helps to interpret the disaster which has overtaken the Protestant Churches and Christians of Poland. In quoting from this article we express the hope that what was characteristic of Poland as "a land of promise" prior to the German-Russian occupation will find rebirth and restoration in a new Poland, and for this we must pray as well as work. Mr. Parsons says: "Out of a population of thirty-two millions there were about one million Protestants. The majority of these belonged to the Polish branch of the Lutheran Church, known always in Poland

as the Evangelical-Augsburg Church. The other old and privileged Protestant Church was the Calvinist, known rather as the Evangelical-Reformed Church, which, however, was far smaller as regards numbers. In addition to these two bodies there were groups of Protestants, particularly in the villages and small towns of the East, who bore the simple name of Evangelical Christians. Two main federations of these scattered congregations formed one denomination, one being that sponsored by the Russian Missionary Society. There were a number of Baptist congregations, a few Brethren, and some smaller bodies. American Methodists were doing missionary work, and a number of foreign agents were seeking to evangelise the Jews, including the representatives of our own Church of England."

Polish Unity and the Evangelical Alliance

Mr. Parsons continues: "It is, however, the spiritual aspect of the situation rather than the numerical which seems to justify the title of this sketch. Poland, in the opinion of some who have seen Christian activities in many European lands, was the most promising field of all. It may yet be the scene of a widespread witness to the saving power of the Gospel. It is possible here to mention only a few of the indications of the working of the Holy Spirit in that land. First, there has been in recent years a remarkable movement towards unity among Polish Protestants. There has not been any desire so far for organic union, but rather for spiritual unity. Several deputations of speakers from the Keswick Council greatly helped to develop this spirit, and a Polish Evangelical Alliance was formed under the guidance and inspiration of the World's Evangelical Alliance. In this connection, the visit of the late Bishop Taylor Smith was a memorable occasion, when he spoke to great crowds in several Polish cities.

"The outstanding united event in recent years was the annual Week of Prayer at the beginning of January. It was observed in Warsaw with a unity and an enthusiasm not always found at home. Night after night the appointed meeting place would be crowded to capacity—or even beyond—and the spirit of fervent prayer was often most marked. On one occasion a young Jew who had come in to one of these Prayer Meetings was deeply convicted of sin and publicly sought and found the Saviour. His witness ever since has been consistent and bright. It was indeed the work of the Spirit of God which could bring some 600 people from their homes on a bitter winter's night to attend a Prayer Meeting."

Polish Bible School

Our readers have heard much of the Polish Bible School, started under the auspices of the Evangelical Alliance and maintained with its help, giving promise of valuable and far-reaching assistance to the evangelisation of Poland. What has happened to the splendid band of students and officials we do not know, but if living we feel sure that the earliest opportunity will be taken to restore the Bible School and to further its objective. Mr. Parsons says:—

"The founding of a Bible School just over two years ago was an event fraught with tremendous possibilities. The circulation of the Scriptures by the Bible Society colporteurs and depot was considerable. New translations were in process of preparation. These and many other things we must pass over without comment. One thing, however, deserves special notice in closing, namely, the opportunity among the Jews.

"There were 3½ million Jews in Poland. The direct evangelistic work being done among them was pitifully inadequate, but within recent years a marked change of attitude has been noticed among them. They were not only ready to hear the Gospel, but to examine the claims of Jesus, the Messiah, and real conversions were not infrequent. In Warsaw we have had the joy of seeing many Jewish souls find life in Christ and go on to live really transformed lives in His strength. Last May twenty such were confirmed in the little chapel of the Church Missions to Jews by the Bishop of Fulham. Other missions in different localities have had similar joys.

"Enough has been said to show that Poland, from the point of view of Gospel witness, was a land of opportunity. It is difficult to know just what is taking place now, but it would be very surprising if the opportunities were fewer than before. The tragedy of the present is that we are not able to avail ourselves of the boundless opportunity and crying need for material succour and spiritual ministry. Even so,

we may be sure that our Polish brethen are carrying on with their faithful witness. And when in God's providence the door opens once again we may find Poland to be indeed a Land of Promise."

Wanting Poland Much of our space in this issue available for Continental news is devoted to Poland and her sorrows. We feel our readers will approve this, and already the gifts to the Polish Protestant Relief Fund indicate the widespread fellowship which exists among Evangelicals everywhere with those who are suffering beyond description "the loss of all things." We quote from a letter contributed to the *Manchester Guardian* by Dr. Henry Townsend, Principal of the Baptist College, Manchester:—

"The Vatican does well to broadcast to the world the brutality of the Terror in Poland. I would urge the Vatican to continue to educate world opinion on what it means to live under the iron heel of the Nazis. As Lord Halifax said, we would prefer death, and we would prefer to see Britain and the Empire perish, than leave the race to be bludgeoned into slavery under men who have outstripped Oriental savagery. Those who have any regard for spiritual values, and know the precarious foothold of the Church in Europe, will deeply regret the murder, starvation, and torture of the Roman Catholic Church in Poland.

As Protestants and Free Churchmen, we have followed the exile and cruel treatment of our fellow-Christians in Germany with anguish of soul. Surely there is no end to this story until the beasts who have made Europe a jungle are destroyed. It would not be surprising to learn that a twentieth-century Apocalypse had appeared among the martyrs of the Church. And in the long run the blood of the martyrs has always been the seed of the Church; as Julian was said to have confessed, the Galilean has conquered.

"But the Vatican cannot have it both ways in a critical world like this. Has the Roman See forgotten its part in the persecution and break-up of the Coptic Church in Abyssinia? What will the world say of a Church which has done the thing in Abyssinia against which it broadcasts a denunciation in Poland? Does the Vatican think Western democracy has forgotten its policy in the Spanish Civil War?

The world is crying out for the kind of religion which can take human nature in hand and get rid of war, poverty, and injustice. And only the religion which is rooted in the democratic implications of the New Testament will achieve this end. President Roosevelt was right when he said both Christianity and democracy were involved in this struggle and both would go down if the dictators won. Not finally. It is clear, however, that Germany and Russia are presenting a pagan combination with which we can do no other than fight. Democratic Christianity on the Continent would almost certainly have saved Europe from this combination. But a distinguished Italian exile said to the Master of Balliol, "On the Continent, if one is democratic, one is anti-religious. There is no choice." Then let the British and American Churches take heed."

Finland's Fight for Freedom In our last issue we gave the text of the Appeal of the Finnish Primate, Dr. Kaila, to the Christian Churches of the world. We now give the reply to this Appeal forwarded through the World's Evangelical Alliance and signed by representatives of the Churches on behalf of many others whose signatures as representative of numerous organisations would gladly have been appended if necessary. This Evangelical reply to the Archbishop was printed in full in *The Times* and provincial newspapers, as well as in the religious weeklies.

To his Grace the Archbishop of Finland:

Your Grace,—On behalf of the Evangelical Churches of Great Britain we respond with warm sympathy to the appeal sent through the World's Evangelical Alliance to us among the Christian Churches of the world. Deeply do we feel for you and the Finnish people in your great trouble. Your sorrow is ours, for that which touches one member of the Body of Christ touches all.

We are filled with indignation at the assault made upon your nation, threatening not only your homes and your lives, but the independence of your country; but we are moved to admiration by the brave stand made against this unjust attack. The gallantry of your commanders and the constancy and self-devotion of your forces are achieving great things.

We recognise that Finland is defending precious principles; righteousness and truth

in international relations, freedom in the conduct of life, and the very cause of civilisation. More than this, you are standing for the spiritual heritage of Christendom, the open bible, unhindered worship, and the right to proclaim the Gospel of our Redeemer.

It is indeed our desire to respond to your appeal for aid to the extent of our power. Many of us are sending material help through the funds which are being raised, and some are volunteering personal service with you. Gladly would we do still more, were it not that we, too, are engaged in a bitter struggle for the same principles as yourselves.

With you we cry on your behalf to the One, greater than men, with Whom is all wisdom, power, and love. May God comfort, support, and deliver you!

With heart-felt greetings, we are, your Grace,

Yours in Christian fellowship,

Arthur Worcester (Bishop of Worcester); Ernest N. Sharpe (Archdeacon of London); Archibald Main, Moderator, Church of Scotland; Robert Bond, Moderator, Federal Council of the Evangelical Free Churches of England; John W. Ewing, President, National Council of the Evangelical Free Churches of England; J. Chalmers Lyon, Honorary Secretary, and H. Martyn Gooch, General Secretary, World's Evangelical Alliance (British Organisation).

What Finland Fights

Finland's fight for freedom is a challenge to Finnish religion. A recent letter from Finland says:—"We all feel—every man at the frontiers and the fighting-line feels—that this is a holy war; it is a war against satan and all his forces. Our men pray and take the Holy Communion before they go up to the firing-line, and their strong belief in God's help is really wonderful. Dr. Alskai Lehtonen, Bishop of Tampere, in a recent communication, says:—

"It was with deep gratitude that many citizens of Finland listened to the broadcast of the Intercession Service which was held in St. Paul's Cathedral on February 1st, and of which a recording was broadcast by the Finnish Broadcasting Company the same evening. The sympathy shown by the Archbishop of Canterbury and by all British Christians has given our nation new courage in our fight for our national freedom. The Finnish nation is indeed living under the shadow of a great disaster owing to the attacks of our cruel enemy, who has not spared churches, hospitals, schools, or other completely civil buildings. Many poor people have lost their homes in an unusually cold winter. Many women and children have been killed. The ancient Cathedral of Turku (Abo), which was founded in 1229, has been violated. The air raids go on daily.

"Yet the Finnish nation feels that we are living in a great time. God has helped us in a wonderful way, and we have succeeded in defending our frontiers. The fact that a nation fights with a clear conscience is of enormous value to it. It is indeed of decisive importance that a national struggle should have a moral foundation. We are defending our country against an enemy who for many years proclaimed himself to be a friend of universal peace, but now has suddenly revealed his real purpose—namely, an Imperialistic Bolshevist expansion, a world revolution which includes the absolute destruction of all religion, and, above all, of our Christian Church. But a better future for nations can never be built on tyranny, espionage, lies and atheism. Thus we know we are fighting, not only for our own liberty, but for the whole Western Christian civilisation."

Spanish Refugees

In recent issues of EVANGELICAL CHRISTENDOM we have drawn attention to the sufferings of Spanish refugees in France, and also to the welcome which many of them have received in Latin-American countries. Much more help is required, if those refugees who so desire are to be given an opportunity of starting a new life on the American continent or elsewhere. One fact clearly emerges from all the information which has reached us, and it is that the Spanish refugees who have gone to Latin America far from being a burden to their hosts, have proved to be most valuable assets. It is, perhaps, a little difficult for British people to put themselves in the shoes of those refugees and imagine what such an uprooting means. Let us hope that they will never experience anything like it, but we also hope that they will not forget the Spanish refugees and those of other countries who equally need sympathy and help, for they are estranged from home, from friends, and as sheep without a shepherd.

Continental Protestantism—Suffering and Sympathy

From almost every part of the Continent comes news of privation and suffering into which the Protestant Christians are being thrown by the war or other circumstances. The influences of Communism and Bolshevism are making themselves felt already in the Baltic States, and news from the Polish Ukraine, now in the occupation of the U.S.S.R., is sad and disturbing. From Russia itself comes news of a movement, scattered but evident, of a kind of national Protestantism, which seems to be awakening in the ranks of the Orthodox Church. This is said to be supplied by unidentified Christians who meet in secret in private houses and even in the woods. This, if our information is correct, would appear to be a recrudescence of the earlier Stundism, largely among Baptists, which it was the particular desire of the reigning Procurator of the Holy Synod to stamp out. The war is also having its repercussions upon the Churches of Switzerland, the Netherlands, and Scandinavia. In Italy Protestantism is struggling for a more just interpretation of religious liberty. There can be no doubt this was visualised by Signor Mussolini when framing and signing the Concordat with the Pope. In Spain the Roman Catholic Church has resumed its old place, and the future for Protestants is doubtful. The question of religious liberty, promised by General Franco, continues to receive the earnest attention of the Evangelical Alliance and associated organisations. In all this tale of confusion we see the urgent need of a closing of Christian controversies. "If one member suffers, all the members suffer with it."

A War-time Prayer

O God of love, Thine eyes look down
On blood-stained field and shattered town;
The widow's tears, the orphan's cry,
The wounded soldier's agony,
Are known to Thee. Thy children's woes
Are not forgot: their Father knows.

Great Judge of all, defend the right;
Cause right to triumph by Thy might.
Our righteousness we dare not plead;
Yet save us in our utmost need.
Our sins are many in Thy sight:
Forgive us, and defend the right.

For those we love, O Lord, we ask,
That Thou wilt help them in their task:
'Tis Thine to save alive or kill;
Bring them safe home, if such Thy will.
And may they trust, amid the strife,
In Christ, who gives eternal life.

Lord God of hosts, whose mighty will
Makes wrath of man to praise Thee still,
By this shed blood, these bitter tears,
Prepare the coming of those years
When righteousness and peace shall reign
O'er hill and valley, sea and plain.

Jehovah God, Thy promise stands,
Whate'er the fate of kings or lands.
Before the dawn the night grows dark:
Awake Thy Church on earth to mark,
'Mid lust and hate, 'mid fire and sword,
The nearness of her coming Lord.

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things, charity."

The War and Antichrist

A good deal of loose thinking concerning this war and its issues seems to be prevalent. Where this is due to ignorance of facts a remedy is possible, but where the facts are ignored a tremendous challenge is constituted to the ideals of the religion of Jesus Christ, for the challenge is by force to faith, and that the faith of Christianity both in essence and essentials. Three ideals are contending for world power: Communism, National Socialism (Nazism), and Christianity. There can be no escaping this fact. We are contending with forces built up and prepared for this conflict during many years, and the issue is between godless materialism on the one hand and all that is centred in the Evangel of Christ on the other. We contend for world-empire, but whether its rule shall be that of force or of faith in the Son of God. This being so surely the duty of every Christian is plain. The cause of Britain and of Christ demands our utmost consecration and sacrifice, that the issue raised, not by us but by Germany, may be pressed to such a conclusion that Nazism, which is Hitlerism, and all in alliance with it, may be revealed as a shattered idol and a discredited ideal before the whole world. Upon this the well-being of all peoples depends, and the free course of the Gospel of Christ.

What Then Are We To Do?

A century ago the non-Christian German poet Heine foresaw what would inevitably happen to his Fatherland if her grip on Christ and Christianity loosened. Her long-subdued blood-lust would break forth if the "taming talisman" snapped. Here is what he wrote: "Christianity—and this is its highest merit—has in degree softened, but it could not destroy, that brutal German joy of battle. When once the taming talisman, the Cross, breaks in two the savagery of the old fighters, the senseless Berserker fury of which the northern poets sing and say so much, will gush up anew. That talisman is decayed, and the day will come when it will piteously collapse. Then the old stone gods will arise from the silent ruins and rub the dust of a thousand years from their eyes. Thor, with his giant hammer, will at last spring up and shatter to bits the Gothic cathedrals." We shall make a grievous mistake if we regard the circumstances of this war as an accident. The truth is that the events of the past six months (and in fact of the past century) are the heaviest indictment that can be levelled not only against semi-pagan philosophers in Germany, but also against the extreme modernistic school of theology. They have snapped the Cross in two, and the result is that even common ethics have gone by the board, and the anti-god reigns and rules. What then are we to do? There are at least four duties laid upon us all. 1. We must recognise that regular systematic prayer is our share; and by it we can actually take our place in the firing line. Israel prevails while the hands are held up. 2. We must have and keep open hands and open hearts for all distress. 3. We must feed on the Word of God as well as the newspapers if our souls are to escape the heat of fever and the poison of revenge. 4. We must not forget to pray for Christians in Germany who do not know, and even those who do know, all the wrong that is being wrought by the present rulers of Germany against righteousness and humanity. We can and must humbly plead before God the righteousness of our cause, notwithstanding the accusation that "our enemies profane God and commit blasphemy when they pray to their Lord to bless their arms." We earnestly exhort every member and associate of the World's Evangelical Alliance to be ceaselessly pleading with God to bless the efforts of ourselves and our allies in seeking to overthrow and to remove once and for ever the spirit of Militarism, the painful Infidelity, and the reign of Force (as against all principles of humanity) which have for the last century been gradually dominating the German nation, and which to-day are enthroned in Nazism. In the Evangelical Alliance all are "one Body in Christ Jesus," the only motto by which civilised humanity can be properly governed, and for closer

fellowship on a world-wide basis all who associate with the Alliance should be pleading earnestly and ceaselessly, both with God and their neighbours, for three things, at least: 1. For real humility and unity of all classes and parties in upholding the King and his Government in this time of national crisis. 2. For tender consideration of any suggestions in keeping with the declared aims of the allies that may proceed from any nation as a possible basis of peace giving future security from force and establishing brotherhood and co-operation. 3. For true and practical effort to assist the needy by any sacrifice that may be required, whether in regard to money or work. Every one of us must become not only a man or woman of prayer, but also a self-sacrificing donor of whatever is required and can be given.

Prayer for Victory

We have stressed the service of Prayer in relation to the present war. How important it is to know to what our prayers should be directed, that we may come boldly to the throne of Grace. Should we pray for victory? We have no hesitation in answering this question in the affirmative. In a deep and real sense this is a war of religion. It must be well recognised, even in Germany, and the concentration camps are silent witnesses to the fact, that no good Nazi can be a good Christian, or even a Christian at all! The alliance of Germany with Russia, and the unspeakable use of it to stab Poland in the back, is evidence of the fact, and if Hitler has not yet launched a definite anti-God campaign (although some of his associates have) it is only because the time is not yet ripe. Discussing whether the gospel of Hitler spells death to the Gospel of Christ, a writer, Mr. Edward Shanks, in the *Daily Sketch*, remarks:—

"Germany is still preponderantly Christian, and both the Catholic and the Protestant elements there are sincere, strong and stubborn. He does not dare to provoke an internal religious conflict while he has external troubles on his hands. But if he is granted victory in this war, and a few more years in complete control of the education of the children of Germany, he will, because he must, begin a persecution which will make the persecution of the Church under Diocletian look like a mild case of bullying at school. Nazism cannot attain its full growth or glory until it has destroyed Christianity among the superior Nordics. The Christians of Germany, still in a large majority, cannot but be alive to this peril. For years now one of their chief causes of distress has been the anti-Christian tendency of the education given to their children."

The Bishop of Norwich on Prayer for Victory

Writing on the subject of Prayer for Victory in the *Sunday Times*, the Bishop of Norwich, Dr. Pollock, says:

"In our prayers for victory in the war, we bear in mind that we are not asking God to make our cause victorious, for we believe that God has called us to uphold *His* cause. It is the confidence that we are fighting for the things which He values highly, truth, righteousness, individual responsibility to Him, and personal freedom—it is this confidence which has brought us all together in service and sacrifice.

"No bitterness to enemies, no vapid cry for quick negotiations, no consciousness of our own faults must spoil our response to this great trust. It is truly said we are fighting against the forces of evil in a spiritual conflict. Whether, as now, they are rampant in the world at large, or, as always, trying to degrade the little world of our own lives and hearts, they are God's enemies; and now we pray Him to give triumphant success to the unselfish efforts He bids us make against 'the world-rulers of this darkness.'

"We are rightly making every preparation on the material side: the Duke of Wellington said that however certain he felt of success he never omitted any step which might conduce to it. But in the long run it is the spirit that tells: and 'the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds.' Prayer holds a chief place in such an armoury."

The Supremacy of the Spiritual

We believe that during the War of 1914-18 in an anteroom at the War Office, a public place through which many people passed every day, a motto was to be seen on the wall with the words: "Victory comes by Prayer" on it. We do not know if it is there still, nor do we know who placed the motto on the wall in the first instance. It is good to know that just in that great centre of our military activities

the fact was proclaimed "Victory comes by Prayer." It is because of the deep and growing feeling throughout the nation that a Day of Prayer by special appointment is desirable and necessary that already on two separate occasions questions have been addressed to the Prime Minister on the subject in the House of Commons. But important and urgent as the matter is it is not enough in itself. We should contemplate the personal aspect, the individual approach to God and the seeking after Him which evidences repentance and the contrite heart for sins of omission and commission. Of this there is little evidence at present. Pleasure goes on much as usual, only curtailed by the black-out and necessary restrictions against which the Press in some sections does not withhold its protests. There is a lack of spiritual vision and supremacy which fails to see the shadow of the cloud that might break in a devastating flood of calamity. Theatres, music-halls, cinemas are packed, and there is imperious demand, as witness recent correspondence in the daily newspapers, for "something to be done to shake up London on a Sunday afternoon." There is activity in everything save in the supremacy of the spiritual. There is so far no evidence of a national turning to God. We have not so far had any public expression in a striking and solemn manner of the whole nation's cry to God for a speedy and a righteous end to the war and for the establishment of a righteous Peace. The call is for a solemn manifestation of our dependence upon God, of our individual as well as national sinfulness, and of our penitence and resolution to amend what is lacking in us. Surely it would be worth while to lay aside, as far as possible, for one day the common task in favour of a national and Empire-wide expression of our faith in God and our dependence upon His help for victory in a righteous cause? Proclaimed by the King and observed by both Houses of Parliament such a recognition of the supremacy of the spiritual would solemnise all thoughts and draw the nation nearer to God.

Evangelicals at the Cross Roads

The *Church Gazette* prints an article under this heading by "Ignoramus," which leads us to remark that such an article should be signed, especially as it is critical and provocative. The writer starts from the assertion that: "It cannot be denied by anyone acquainted with the facts that the present position of Evangelicals in the Church of England is unsatisfactory." He then proceeds: "They are still divided on the Biblical issue, on which no advance towards unity has been made in the last thirty years." Later he raises the question: "Is the Bible the Word of God or does it 'contain' the Word of God?" and he draws the conclusion: "On the level of the Holy Spirit such a question does not arise." Many will differ from this reasoning, and we draw attention to it because in essence such a contention must necessarily divide rather than unite. We range ourselves with those who believe that the Bible not only contains the Word of God, but is the Word of God. But is it really correct to assert that this distinction accounts for the unsatisfactory position of Evangelicals in the Church of England? We think not. Are they badly organised and led? We go back to earlier days, even within the last thirty years, when those occupying positions of leadership among Evangelicals of the National Church could be relied upon to adorn their office with the doctrine, unashamed or unafraid of their faith, as being Protestant, Reformed, and Apostolic; and if we are asked to name such leaders, Sir William Joynson Hicks, later Lord Brentford, is an outstanding example of such leadership. Of course there were many others, but where are such leaders to-day? We quote from one of the later and last addresses of Lord Brentford: "In these days we want in everything—in life, in religion, in politics, in ordinary everyday life, definite principles. We need to found ourselves upon definite principles which we believe in, which we live for, and which, if we have the spirit of our ancestors, we should be prepared to die for." The fault, if any, of the Evangelicals of the Church of England is that emphasis, *pace* the writer of the article referred to, is put in the wrong place, it should be upon themselves and not upon Evangelical truth or the Inspiration of the Bible. There is a great dearth and lack of definiteness to-day, and, unfortunately, those who know what they believe and believe what they know are in danger, even within the Evangelical fold, of being labelled rather than shepherded. There is much in the article under review which is food for thought, and a subject for prayer, but "Ig-

noramus" should look deeper, for there is also much which might be written concerning Evangelicals of the National Church that is extra to the realm of "Truth and Love."

The True Basis of Evangelical Unity

In these days when schemes of Church Union are being advocated on grounds that are too often merely utilitarian, there is a risk of losing sight of something greater than external union—namely, inner spiritual unity. No Union is worth striving to attain unless it is the outward expression of an inner unity of the Spirit. Ever since its foundation the World's Evangelical Alliance has had the vision of Unity finding expression in Union before its eyes—it has not sought to force a Union on those who are disunited—it has striven to give outward form to a Unity already existing in Christ. It has striven to avoid the individualism that makes the Christian a solitary crank by insisting on the fellowship in the Body of Christ rightly claimed by all those who are His brethren. Its founders saw that beneath all the denominational divergencies of modern Christendom there is something much more valuable than the truth that is emphasised by the individual Christian Churches. This "something more valuable" is enjoyed by the members of all the Churches and it has made its chief object so to make plain to all the children of God that they are one family as to lead them one and all to pray together, to seek God's grace together, and to co-operate in advancing all that makes for the Glory of God on earth. The Universal Week of Prayer has been the natural precursor of many Union movements in the Mission Field, and at home it has proved that all in Christ Jesus are one in Him and one with one another as parts of His Body. It is this *supra* nationalism, *supra* denominationalism and *supra* individualism of the Gospel which the Alliance seeks to promote. When its ideals are grasped by those who are already united in spirit a great move forward for Union will be made.

Lent Reading

Although Easter will have given place to Lent when these lines appear we draw attention to a powerful and welcome leader in *The Times* (February 10) on the subject of "Lent Readings." After drawing attention to the fact that "to-day there are few examples of those Lenten "manuals" and "meditations," those books of pious platitudes episcopally prefaced which a bygone years profusely heralded the Spring," the writer of the article reviewed urges that all such helps to devotional reading should only be supplemental to that Lent reading which is the most important of all, the reading of the Bible itself, and of books which assist its intelligent reading. Has it not been said: "Men praise the Bible and never read it"? And so the writer adds:—

"The season (Lent) could not be put to better use than by working through some one book of the New Testament with the aid of a modern commentary. If the Fourth Gospel is chosen—and it would be an excellent choice—precisely the help needed by the average man has been provided by the Archbishop of York, in his recently published "Readings in St. John's Gospel." It serves as a running commentary, while its introduction equips the general reader with sufficient knowledge of the literary problems which surround this Gospel. As an alternative the careful study of an Epistle is to be recommended. Churchgoers listen to a few sentences from one of these letters, often sentences forming part of a sustained and lengthy argument; but they have little meaning for those who know nothing of the letter as a whole, nothing of the people to whom it was addressed, and nothing of the special circumstances which caused it to be written. Again people turn almost instinctively in wartime to the last book in the Bible. A difficult book it must always be; yet even a first step towards understanding it cannot be taken until the reader has learnt something of apocalyptic literature, and has set the Johannine Apocalypse against its historic background of Domitian's persecution and the cult of emperor-worship.

"There is in fact far too little knowledge to-day of the light thrown on the Bible by modern research, and of the help which it brings to the ordinary Bible-reader. The Churches should set themselves to popularise such knowledge, and to counteract the increasing neglect of the Bible by the younger people. Yet among all the courses of special sermons and lectures announced for this Lent, among all the books commended in parish magazines for "Lent reading," scarcely one has this end in view. Instead, they follow

the fashion of dealing with "Christianity and the war," "Christianity and international relationships," "Christianity and our social problems." In the past the B.B.C. included consecutive talks on the Bible in its religious programmes, but these seem to have been discontinued. How much practical result can be gained by discourses in Christian philosophy and ethics may be doubtful; what is certain is that such talks presuppose a knowledge of the New Testament which a large proportion of listeners no longer possess. To revive the habit of Bible-reading, and to make that Bible-reading intelligent, are immensely important to-day. It seems futile to urge that Christianity must be the basis of our national life, if we forget that a knowledge of the Bible must be the basis of our Christianity."

Religion and National Life A correspondent writes: "It is a very serious fact that the youth of England is being educated with God left out. All the new Universities are wholly secular—Oxford, Cambridge and Durham alone take in religion. The outside efforts of the Student Christian Movement, and the Inter-Varsity Christian Federation do something, but only a little is possible. There is no doubt there is urgent need in all schools, elementary, secondary and technical for a great change. The matter must be faced; it is vital to England and the future." This comment is no doubt made in the light of the recent *Times* leader on the subject of "Religion and National Life." Happily the leader has been published as a leaflet; and we recommend it to careful study—and circulation. It states:—

"Among the incidental results of the evacuation scheme has been the discovery that large numbers of town children are being brought up with no religious knowledge at all. Last Christmas, to take one example typical of many, a country parson asked a class of evacuated children, with an average age of 12, why we keep Christmas and who was born on the first Christmas Day. Of those 31 children 19 did not know the answer. Further questions showed that they knew absolutely nothing of the Bible and had never been taught to pray. Unquestionably the religious instruction given in many schools, both elementary and secondary, both provided and non-provided, is quite excellent. Yet this does not alter the grim fact that in a country professedly Christian, and a country which at the moment is staking its all in defence of Christian principles, there is a system of national education which allows the citizens of the future to have a purely heathen upbringing. . . .

"Meanwhile, the Churches have done and are doing, their utmost to check the decay of religious knowledge, which leads necessarily to the decline of religion itself. War-time conditions have provided them with some new opportunities, which they have been swift to use. An interesting pamphlet on this subject, entitled "Evangelism through Education" and priced at a penny has just been issued by the National Society. It remarks on the invaluable work done in 'evacuation areas' which quickly ceased to be evacuated, where crowds of children, wholly without occupation, wandered at large through the streets.

"Thanks chiefly to the exertions of the clergy and ministers, 'welfare centres,' which in all but name are schools, have been opened for these children, and have proved immensely successful. In these unofficial schools religious teaching has been given its right place. In the reception areas, again, it is remarked that 'the parish church as the place of worship and the centre of the life of the community has become a familiar and homely building to the evacuated children, for many of whom corporate worship is a new experience.' It is also a real gain that 'clergy, ministers, and day school teachers have been drawn into closer fellowship.'

"The newly-formed National Youth Committee has likewise provided the Churches with a new opportunity, but it is significant that 60 per cent. of the boys and girls between 14 and 18 are found to have no attachment of any kind to the Christian community."

Youth and Religion This timely revelation of a great national failure of responsibility will not doubt stir the spiritual forces of the Church and nation to activity for, as *The Times* points out, "More than before it has become clear that the healthy life of a nation must be based on spiritual principles. For many years we have been living on spiritual capital, on traditions inherited from the past, instead of providing for the future. Christianity cannot

be imbibed from the air." We recall with pleasure the work of numerous voluntary organisations devoted to the welfare of youth in a direct spiritual setting, among them the National Sunday School Union and the Children's Special Service Mission. These, and others, are at least helping, and in a valuable manner, to supplement the work of the Christian Churches. But the revelation is a grave one, the facts startle. It is an appeal to the individual as well as to the community. Never did the Church (we speak collectively) more need the best of the generation to face the problems and to act as leaders and teachers. Let us then pray that God will give to all who have the confidence of the youth of our nation wisdom to guide their thoughts as well as their studies into the path of knowledge and understanding of Him Who said: "I love them that love me, and those who seek me early shall find me."

The Bible Stands and Withstands

Diocletian, the Roman Emperor, in 303 inaugurated the most terrific onslaught that the world has known upon a book. Every Bible almost was destroyed, myriads of Christians perished, and a column of triumph was erected over an exterminated Bible with the inscription: "Extincto nomine Christianorum" (The name of the Christians having been extinguished).

And yet, not many years after, the Bible came forth, as Noah from the ark, to repeople the earth, and in the year 325 Constantine enthroned the Bible as the Infallible Judge of Truth in the First General Council.

Then followed the prolonged persecution of mediævalism. The Church of Rome denied the Scriptures to the people. The Church of Rome never trusted the people with the Bible. For ages it was practically an unknown Book. Martin Luther was a grown-up man when he said that he had never seen a Bible in his life. No jailer ever kept a prisoner closer than the Church of Rome has kept the Bible from the people. Not only so. In consequence of edicts of Councils, and bans and bulls of Popes, Bibles were burned and Bible readers sent by the Inquisition to rack and flame. Many of us have seen the very spot in old London where baskets full of English Testaments were burned with great display by the order of Rome.

Yet, perhaps, the worst persecution of all has been during the last two hundred years. The bitterest foes of the Bible, curiously enough, were men who claimed liberty of thought, and Bolingbroke and Hume and Voltaire seemed so confident of the extermination of the Bible that the Frenchman declared that a hundred years after his day not a Bible would be found save as an antiquarian curiosity.

Then came the German rationalist host, with the fiercest and deadliest of all the attacks. Yet here the Bible is to-day, stronger than ever. It stands, and it will stand. The adversaries have done their worst. They have charged their heaviest charge. They have fired their deadliest volley. Whatever unexpected adversaries appear in the future, no more destructive foes than Julian and Celsus and Porphyry, than Voltaire and Strauss and Renan, than Eichhorn and Wellhausen and Kuenen, will probably ever be confederate against it. Yet, in spite of all these age-long persecutions, the Word of the Lord is having free course and is being glorified.

The Bible is being circulated at the rate of many millions of copies a year, in about six hundred languages and dialects. It has an influence it never possessed before. As we think of it we may challenge our proud age with the challenge of Moses, and cry, "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?" (Deut. iv. 32).

A Message for these Days

Here is a best thought and message for these days of testing and trial for all. It is taken from our excellent contemporary *The Layman*:—

"Days such as these test the reality of our faith and the stability of the foundations upon which that faith is built. We are called upon to discipline ourselves, to meet unprecedented demands and to face the horrors of war. Without a deep faith and without a firm foundation we shall be shaken and uprooted, as so many men and women have been already. With them we shall weather the storm, no matter how long and fierce it may prove to be, and we shall emerge at its end with greater strength and stability."

World Mission Notes

Church of Scotland Missions

The Report of the Foreign Mission Work of the Church of Scotland is entitled "Living Epistles," and we recommend it to widespread reading. A copy can be obtained from 121, George Street, Edinburgh.

The Mission Fields of the Church of Scotland are eighteen in number. Eight of these are in India, the Bengal Mission in Calcutta and district; the Santal Mission among the aboriginal people of that name; the Eastern Himalayan Mission at Kalimpong, Darjeeling, etc., and in Sikkim, and including the Guild Mission and the Scottish Universities Mission; the Punjab Mission; the Rajputana Mission, the Western India Mission including work in Hyderabad State in Jalna district; the Nagpur Mission; and the Madras Mission. In South Arabia, the Keith Falconer Mission at Sheikh Othman is the only one of our Missions in a purely Mohammedan country. In Africa there are six fields, South Africa, Calabar in Nigeria, the Blantyre and Livingstonia Missions in Nyasaland and Northern Rhodesia, Kenya, and the Gold Coast Mission. Finally, there are the Missions in Manchuria, Ichang, and Jamaica.

There is scarcely a single part of these fields which do not present open doors, and this situation should be a loud call to the Scottish Churches to increase interest in the work of their Missions abroad. Many of the Missionaries are in cordial and close association with the World's Evangelical Alliance, and the Week of Prayer is observed throughout in co-operation with other missionary agencies. One notable benefit, the Report states, which the war has brought to the Church in China is that it has made more real to us all the unity of the Church and the fellowship of the saints.

Storms Over China

The attractive pages of the Report, for the statistics are secondary to its uplifting message, are packed with incidents and stories which are but fleeting glimpses into a ceaseless and far-flung enterprise of love too big to be seen in one view. India, China and Africa come up, each with its problems, and all calling the Western Churches for fellowship and friendship which require the entire Church of Christ, for surely the day has gone when we should continue to speak of "Foreign Missions"? The world is one, its needs are one, they can only be met by souls made one in devotion to the One God and Father of all, blessed for ever. The Report reminds us that out of the storm in China is coming friendship and co-operation.

"The Church in China is specifically, as in parts of Europe to-day, the Church under the Cross; and it is learning not only a new standard of endurance but also something of the joy that comes from a fellowship in His sufferings.

"The incidence of Japanese aggression has affected the two parts of mission work in China in different measure.

"The settlement in Manchukuo (our former Manchuria) of a Chinese government under Japanese direction has saved our field the worst horrors of war. But, as will speedily appear, it has presented our missionaries and the Chinese Church with new difficulties and problems. None of them, however, has been powerful enough to arrest the progress of the Church, or make impossible the writing of new living epistles in that field which had already produced some characters of outstanding Christian worth and strength.

"Ichang, which is in China proper, right on the Yang-tse river, and in the main line of one part of the Japanese assault, has already been called upon several times to endure those methods of Imperialistic aggression which Japan has learned from Western 'civilisation'; and at the moment, although news with regard to the European staff is reassuring, it is impossible to know whether or not, when this report appears, our Church will have a mission in Ichang. Ichang may have ceased to exist. But Christ will not. And the reading of the reports from that part of the field confirms what Dr. George Macleod said in his wireless broadcast after the Madras Conference. Of all the Christians assembled there, the Chinese seemed to him to be of the stoutest heart, and of the best cheer. I can imagine no better tonic for dyspeptic Christians at home, worried by the trivialities of their own and other people's lives, than to see how God fulfils at this hour His ancient promise: 'Fear thou not, for I am

with thee; be not dismayed; for I am thy God.' It must be so; for the Chinese delegates fraternised happily, we are told, with the Japanese delegates at Madras; and that is a reach of Christian charity that was not attained by British and German Christians twenty-five years ago."

The Missionary Message for Our Day Dr. H. H. Riggs contributes to the "International Missionary Review" an arresting article on "The Missionary Message for Our Day." He points out that the Tambaram meeting of the International Missionary Council faced some sobering facts:—

1. The Church is faced with a situation in its missionary task where areas are closing to the Gospel and where many of the peoples have become less open-minded to Christian influences. In this connection we note revivals within Buddhism, Hinduism, Islam and Shinto.

2. There is more organised opposition to the Christian Church than at any time within the past hundred years. There is a real danger that if the work of the Church is not intensified the adverse movement will become so strong as seriously to threaten the whole work of the Church in the world.

3. The world is in a ferment, nations are seeking substitutes for God, and nationalisms are replacing old religious loyalties.

4. There are more non-Christians in the world now than there were ten years ago. The increase in membership of the Christian Church has not yet overtaken the increase in population.

5. The resources in missionaries and funds from the sending countries are relatively considerably less than they were a generation ago and in consequence there has been a curtailment of evangelistic effort and reduction in the number of missionaries in many fields, and the abandonment of some rural areas.

Dr. Riggs seeks for the causes of these unwelcome facts, and contrasts the earlier missionary ideals with those prevailing at the present time. In early days the urge of missions was the salvation of the heathen, to-day it is more their education, a distinction which, if correct, is food for thought, and even for the rethinking of missions. The purpose of Dr. Riggs' article is to plead that Christians of all lines of thinking should seek, in this same spirit of faith and loving unity, a restatement of the missionary objective and message which would unite all in renewed enthusiasm and loyalty. "Such a restatement need not be, and must not be, a compromise or dilution of the faith of any. It must be a clear understanding and renewed emphasis of that which is the heart of the Gospel of God, as revealed in Jesus Christ. It must stress those things which the Church does unitedly believe to be the message of salvation for the world. We seek, not a unified statement of theology or of interpretation, but a statement of the one Faith by which the Church lives and which shall save the world."

"Christ and Him Crucified" Are we sure that the Missionary message is something more than a message of humanitarianism, working abroad as well as at home? Love for our brother man in action as distinct from the proclamation of the message concerning Sin, Repentance, Regeneration, and Sanctification? Everything in the power of the missionary message depends upon witness to the fact and finality, as well as the absoluteless of the Christian salvation. Jesus Christ is something more than the greatest of the prophets. The Christian religion is not one among many; it is unique and final. Any effort to regenerate humanity by the milk of human kindness or the machinery of education must fail abroad as well as at home. The missionary message is one concerning Christ and Him crucified, or it is evacuated of its reasonable content and purpose.

"Looking East" War-time economy in the use of paper, necessary as this is becoming, is not in itself responsible for changes which are taking place in the format of some missionary magazines. "World Dominion" has become a kind of "Digest" admirable for the pocket and the unoccupied hours of travel. We congratulate the World Dominion Movement on its enterprise. We extend also congratulations and a welcome to "Looking East," the newly planned and readable magazine of the Church of England Zenana Missionary Society. The C.E.Z.M.S. celebrates this year its Diamond Jubilee, sixty years of God's unfailing guidance and blessing upon the work of the Society among "India's Women and China's Daughters." "Looking East" is full of good things and the meat is not

rationed. It appears quite unique in missionary magazines.

Going West There are two applications possible of these words! We use them to welcome yet another of the great Missionary Societies which has recently moved its headquarters and came West. We refer to the Methodist Missionary Society which, on March 4th, took up its new quarters at 25, Marylebone Road, N.W.1. This, we may point out, is quite close to Baker Street Station, and not far from Russell Square, and the Alliance House (No. 19), where missionary interests are matters of first importance. The World's Evangelical Alliance is a central and representative body, and we are quite proud of the fact that increasingly the Alliance House is central in building as well as in body. On the North side of Russell Square (immediately behind the Alliance House), are the offices of the National and Federal Councils of the Free Churches, on the South side the Y.M.C.A., the Mission to Lepers and other organisations. Then on the East side we are near numerous sister organisations, in Bedford Row and vicinity; and on the West side we have the C.E.Z.M.S., and now the Methodist Missionary Society.

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

LET US GIVE THANKS :—

For the increasing activities and opportunities of these days of war, and for the availability of Divine grace to fulfil the responsibilities.

For a growing realisation that spiritual forces are necessary to victory, and for the Divine promise "Deal courageously, and the Lord shall be with the good" (2 Chron. xix. 11)

LET US PRAY :—

That success may attend our continued efforts for the appointment by royal proclamation of Empire wide Day of National Prayer.

For Divine blessing upon the posters now being exhibited on the Underground lifts and escalators in London, calling the people to Prayer, and reminding all that victory is dependent upon it.

That guidance may be given in the arrangements for the War Prayer Meetings, and that the central London meetings may inspire similar arrangements throughout the Empire.

For the Polish Protestant Christians, many of them in prison, and all in dire need of sympathy and practical help.

For all in German concentration camps, under the heel of enthroned hostility and wickedness, but not separated from the love and help of God the Holy Spirit.

For the Finnish Christians, that their unbroken courage may serve and stimulate the national effort for reconstruction.

For more of the unity of the Spirit, in the bond of peace within the Church and the Churches, and for the lapse of sectarianism unable to cast off the garments of self-satisfaction.

For the Alliance in all its many associations, at home and overseas; that it may be helped in its financial responsibilities, and itself be a helper of many who cannot help themselves.

For courage to face whatever the future may hold for us—"In quietness and confidence shall be your strength."

O God our Father, Who hast led our nation wondrously in ages past, we thank Thee for the guidance of Thine over-ruling Providence: we thank Thee for such justice, freedom, and fellowship as are established among us; and we pray Thee to give us now and in the days to come sure confidence in Thee, that in all perplexities we may seek Thy light and in hours of weakness Thy strength; through Jesus Christ our Lord. *Amen.*

Books Worth Reading

PALESTINE CALLING. By Dr. W. M. Christie. (Pickering & Inglis. 6/-.)

This is a volume of special interest at this time, and we note with pleasure that it is dedicated to the late Dr. D. M. McIntyre whose inspiring Christian fellowship and friendship the writer enjoyed for more than a quarter of a century. The book is a veritable storehouse of information both on the Land and the Book, and there is much illustration and suggestion touching New Testament narratives which must appeal to the Bible student and claim attention. For instance: "Was the Crucifixion on Friday?" "Were there two Bethesdas?" and "Did Christ eat the Passover with His Disciples?" When we recall that an enlightened Spanish woman, a Roman Catholic, was sentenced to a long term of imprisonment in Spain for declaring that our Lord had brothers and sisters and that they are mentioned in the New Testament, the chapter on "The Early Days of the Lord Jesus" becomes more arresting. Was Jesus unique or was He the eldest son of a family? This chapter gives the answer in convincing words. The volume should be in the hands of every minister of the Gospel, and Bible Class, Sunday School teachers and divinity students should find it invaluable, and in fact indispensable.

H.M.G.

RELIGION IN THE REICH. The Nazi Persecution of Christianity. By Michael Power. (Longmans. 9/- net.)

This is by no means one of the sensational accounts of German brutality exercised through the Gestapo and other influences, it is a reasoned and sober as well as comprehensive account of the religious persecution in Germany under Hitler and the Nazi *régime*. What the Inquisition sought to do by torture and much more has been effected by the slowly but surely acquired domination of the Nazi party and *régime* over the religious sects in Germany, Roman Catholic and Protestant alike, unless it is possible the Protestant Churches are in degree less oppressed. Something more than party tactics is responsible for this persecution of Christianity, accomplished, blasphemously, in God's name, and by the use of party agents within the Churches who, Judas like, received their payment and sold their Lord. The extent of the attack upon Christianity in Germany is not fully realised in this and other countries, and its very existence is still denied in Berlin—and throughout Germany (except within the concentration camps). It is important that every effort should be made to inform Christian people generally outside Germany of the still half-hidden story of the past seven years. The volume is dedicated to "all those men and women in Germany, Protestant and Catholic, who have been made to suffer material and spiritual distress for the sake of the Cross."

H. M. G.

BAPTISTS SPEAK TO THE WORLD. Atlanta, 1939. By Ernest A. Payne. (Carey Press. 6d. net.)

This is a pleasing little volume, with portraits, recording the proceedings at the Sixth Baptist World Congress at Atlanta, U.S.A., to which the World's Evangelical Alliance sent a cordial greeting, for are we not all "one body in Christ Jesus"? Everyone cannot go to Atlanta, but it is good to learn from this narrative of the service to truth and fellowship which the Baptist World Alliance renders, and much of its faithfulness and world influence is due to its presiding officer, Rev. J. H. Rushbrooke, M.A., D.D., whose personal and official efforts on behalf of freedom of conscience and worship for Baptists, especially in countries of Europe, has made him a "brother beloved" within and without his denomination. The volume is a very cheap sixpennyworth and we commend it to all.

H. M. G.

The following are kindly reviewed by Rev. J. Chalmers Lyon:—

FROM A BISHOP'S BASKET. Edited by Dr. Herbert Lockyer. (Pickering and Inglis. 5/- net.)

These twelve sermons by Bishop Taylor Smith will bring back many happy memories to those who loved the Bishop and valued his great ministry. One is glad to find here some of the stories he told so often—never too often—such as that of the Dutch Naval officer's conversion. The photographs, too, add to the value of this volume, which is sure to appeal to the many friends of one who being dead yet speaketh.

LONG, LONG AGO. Old Testament Stories for Little Children. By Eileen D. Walters. and **WHEN JESUS CAME.** New Testament Stories for Little Children. By Eileen D. Walters. (R.T.S., Letterworth Press. 3/6 net.)

Not only are the familiar Old Testament stories and Gospel stories retold in attractive form for children of five to seven, but there are additional suggestions for "Expression" work most helpful and ingenious. Two books which parents and S.S. teachers will welcome.

IN THE SERVICE OF SUFFERING. By Clement C. Chesterman. (Carey Press. 2/- net.)

To this account of "Phases of Medical Missionary Enterprise" Viscount Sankey contributes a most appreciative foreword. In 160 pages Dr. Chesterman has collected an astonishing amount of valuable information about the birth and development of modern medical missions. The book is well written, well produced and well indexed, and at its modest price should have an extensive circulation and a useful mission. As Lord Sankey says: It is a record which will stir in every reader mingled feelings of pride and thankfulness." It is well entitled to a place among "Books Worth Reading."

All books for review under this heading should be addressed to the Editor, "Evangelical Christendom," 19, Russell Square, London, W.C.1.